

NOTE

ONLY THE FOLLOWING PAGES OF THIS PUBLICATION

HAVE BEEN FILMED

Cover 1,

i-v, 217-

275.

yearbook of american and canadian churches 1980

7/2/80 C 0105-1

edited by
Constant H. Jacquet, Jr.

Forty-eighth issue

Annual

yearbook of american and canadian churches 1980



Constant H. Jacquet, Jr., Editor

Prepared and edited in the Office of Research,
Evaluation and Planning of the National Council of the
Churches of Christ in the U.S.A., 475 Riverside Drive,
New York, NY 10027

Published and distributed by Abingdon

Nashville

PREVIOUS ISSUES

Year of Publication	Title	Editor
1916	Federal Council Year Book.....	H. K. Carroll
1917	Federal Council Year Book.....	H. K. Carroll
1918	Yearbook of the Churches.....	C. F. Armitage
1919	Yearbook of the Churches.....	C. F. Armitage
1920	Yearbook of the Churches.....	S. R. Warburton
1922	Yearbook of the Churches.....	E. O. Watson
1923	Yearbook of the Churches.....	E. O. Watson
1925	Yearbook of the Churches.....	E. O. Watson
1927	The Handbook of the Churches.....	B. S. Winchester
1931	The New Handbook of the Churches.....	Charles Steidle
1933	Yearbook of American Churches.....	H. C. Weber
1935	Yearbook of American Churches.....	H. C. Weber
1937	Yearbook of American Churches.....	H. C. Weber
1939	Yearbook of American Churches.....	H. C. Weber
1941	Yearbook of American Churches.....	B. Y. Landis
1943	Yearbook of American Churches.....	B. Y. Landis
1945	Yearbook of American Churches.....	B. Y. Landis
1947	Yearbook of American Churches.....	B. Y. Landis, G. F. Ketcham
1949	Yearbook of American Churches.....	G. F. Ketcham
1951	Yearbook of American Churches.....	G. F. Ketcham
1952	Yearbook of American Churches.....	B. Y. Landis
1953	Yearbook of American Churches.....	B. Y. Landis
1954	Yearbook of American Churches (Edition for 1955).....	B. Y. Landis
1955	Yearbook of American Churches (Edition for 1956).....	B. Y. Landis
1956	Yearbook of American Churches (Edition for 1957).....	B. Y. Landis
1957	Yearbook of American Churches (Edition for 1958).....	B. Y. Landis
1958	Yearbook of American Churches (Edition for 1959).....	B. Y. Landis
1959	Yearbook of American Churches (Edition for 1960).....	B. Y. Landis
1960	Yearbook of American Churches (Edition for 1961).....	B. Y. Landis
1961	Yearbook of American Churches (Edition for 1962).....	B. Y. Landis
1963	Yearbook of American Churches (Edition for 1963).....	B. Y. Landis
1964	Yearbook of American Churches (Edition for 1964).....	B. Y. Landis
1965	Yearbook of American Churches (Edition for 1965).....	B. Y. Landis
1966	Yearbook of American Churches (Edition for 1966).....	C. H. Jacquet
1967	Yearbook of American Churches (Edition for 1967).....	L. B. Whitman
1968	Yearbook of American Churches (Edition for 1968).....	L. B. Whitman
1969	Yearbook of American Churches (Edition for 1969).....	C. H. Jacquet
1970	Yearbook of American Churches (Edition for 1970).....	C. H. Jacquet
1971	Yearbook of American Churches (Edition for 1971).....	C. H. Jacquet
1972	Yearbook of American Churches (Edition for 1972).....	C. H. Jacquet
1973	Yearbook of American and Canadian Churches.....	C. H. Jacquet
1974	Yearbook of American and Canadian Churches.....	C. H. Jacquet
1975	Yearbook of American and Canadian Churches.....	C. H. Jacquet
1976	Yearbook of American and Canadian Churches.....	C. H. Jacquet
1977	Yearbook of American and Canadian Churches.....	C. H. Jacquet
1978	Yearbook of American and Canadian Churches.....	C. H. Jacquet
1979	Yearbook of American and Canadian Churches.....	C. H. Jacquet

Printed in the United States of America

ISBN 0-687-46634-2

Library of Congress catalog card number: 16-5726

Copyright © 1980, by the National Council of the Churches of
Christ in the United States of America
All rights reserved

INTRODUCTION

This edition of the **Yearbook of American and Canadian Churches** is the 48th in a series that stretches back to 1916. A listing of years of publication, title, and editor appears on page ii.

In any work of this complexity, the cooperation of many hundreds of people in both Canada and the United States is essential not only in terms of supplying information on their organizations but also in correcting directory forms, filling out statistical reports, and providing special articles. Many informants have sent in valuable information on the existence of significant religious bodies heretofore omitted or about certain errors of commission, which has helped to make the **Yearbook** more reliable. Since the **Yearbook** became a bi-national volume in 1972, the editor has worked with an Advisory Committee for the **Yearbook of American and Canadian Churches** which meets in Toronto annually. This committee has been very helpful in keeping the editor apprised of significant religious developments in Canada which need to be recorded here. To all those people who have helped to produce this annual compilation, the editor is most grateful.

When this book is published, the neat, orderly pages and crispness of form are impressive. Yet much painstaking work goes into standardizing the material returned by hundreds of people, typing statistical tables, correcting copy, proofreading, keeping records, and doing other necessary tasks connected with transforming the not so orderly raw materials received into the finished product. Mrs. Alice Jones, editorial assistant in the Office of Research, Evaluation and Planning, National Council of Churches, has performed the above tasks superbly and, with the publication of this edition, has helped produce ten **Yearbooks**. For all this effort, the editor wishes to thank Mrs. Jones. Her work is essential to the production of the **Yearbook**.

Practically all the material in this edition of the **Yearbook** has been brought up to date since last year and the annual changes are quite extensive. Directories which have not been updated are identified by the symbol (†). Statistics in the 1980 **Yearbook of American and Canadian Churches** are defined as "current" if they are for the years 1978 or 1979. "Non-current" statistics are for the year 1977, or earlier. Statistics carry the date of reporting in most tables. On page iv, following, there is a "Guide for the User of Church Statistics" to which the user of the **Yearbook** is especially referred. It provides some important qualifications relating to denominational statistics and their use.

There being no established legal definitions for churches, clergy or religion, these concepts are always subjective. The constitutional separation of church and state has left religious organizations basically free from guidance, classification and regulation. Religious bodies, though incorporated legally in a state in the U.S. or a province in Canada, determine their own institutions, doctrines and standards of conduct.

Religious life in the United States and Canada is quite complex. The dynamic nature of these two nations, the patterns of immigration, the exchange of ideas and movements across the border, religious liberty and political freedom, and the high degree of affluence provide conditions supporting the development of religious organizations. In recent years, this has led to the formation of a bewildering diversity of sects and cults primarily in the United States but also in Canada, numbering in the thousands, some of which have received considerable attention in the news media and have been studied in detail by scholars. These sects and cults are generally characterized by small size, organizational instability, and bizarre and sometimes controversial beliefs and practices. Most of them are led by charismatic personalities who provide a sense of belonging and security to special segments of the population in quest for spiritual identity. Although important as social and religious phenomena, these groups are difficult to communicate with, record or classify. We do not attempt to list these bodies in the **Yearbook**.

What we do attempt to describe and record are the major religious bodies and institutions in the United States and Canada having the great majority of churches, clergy and membership. The editor will be grateful for knowledge of any significant omissions that fall within the categories now covered in the various directory sections in this volume.

What religious bodies are included in each edition of the **Yearbook** must, for reasons stated above, be an editorial matter based upon subjective criteria to some extent, and exclusion from the **Yearbook** should not necessarily be interpreted by readers as an adverse reflection on the nature, purpose, or reputation of any religious body.

Constant H. Jacquet, Jr.
Editor

A GUIDE FOR THE USER OF CHURCH STATISTICS

This guide is placed in a prominent position in each edition of the **Yearbook** to emphasize the fact that church statistics, like those of many other groups, vary greatly in quality and reliability. Therefore, necessary qualifications concerning them must be stated clearly and without reservation.

The **Yearbook of American and Canadian Churches** this year reports data from 222 U.S. religious bodies in Section III; Statistical and Historical Section. Of these, 111 bodies report current data; that is, data for the years 1979 or 1978. Current data, comprising 50.0 percent of all reports, account for 87.6 percent of recorded membership. Concerning denominations gathering statistics, some computerize data and have an accurate bank of information on cards or tape. Perhaps the largest group of denominations still gather statistics by conventional hand tabulation methods. Quite a few bodies are still operating on the basis of "educated guesses" in many statistical areas.

In addition to the general observations above, four major qualifications should be made about church statistics:

- 1) Church statistics are always incomplete, and they pass through many hands, some skilled and some not so skilled, and come up through many channels in church bureaucratic structures.

- 2) Church statistics are not always comparable. Definitions of membership, and of other important categories, vary from denomination to denomination. Jewish statistics are estimates of the number of individuals in households where one or more Jews reside, and, therefore, include non-Jews living in these households as the result of intermarriage. The total number of persons in Jewish households is estimated to be 8 percent larger than the number of Jewish persons residing in these households. It should be noted that estimates of Jews has nothing to do with membership in synagogues. Roman Catholics and some Protestant bodies count all baptized persons, including children, as members. Most Protestant bodies include only "adults," usually 13 years of age and older, as members.

- 3) Church statistical data reported in the **Yearbook** are not for a single year. Not only do the reporting years differ from denomination to denomination, but some bodies do not report regularly. Therefore, the reports based on data for the year 1977 or earlier are "non-current" reports. Attempts to combine current and non-current data for purposes of interpretation or projection will lead to difficulties.

- 4) Many of the more important types of statistical data are simply not available for a large group of denominations. Records on church attendance are rarely kept, and there are no socio-economic data generally available. Statistics of participation by members in church activities and programs do not exist.

Statistics form an important part of church life and are necessary for the sound development of planning and program. Therefore, strong efforts should be made in each denomination to upgrade the quality of its church statistics. Interdenominational cooperation leading toward standardization of categories and sharing of techniques it is hoped, will continue to grow. New ways of adapting data gathered by the U.S. Bureau of the Census to church needs and programs must be discovered and utilized. The use of survey methods to obtain valuable socio-religious information about American religious life should be encouraged and expanded.

CONTENTS

Introduction.....	iii
A Guide for the User of Church Statistics.....	iv
I. A Calendar for Church Use.....	1
A Table of Dates Ahead.....	3
II. Directories	
1. United States Cooperative Organizations, National.....	5
2. Canadian Cooperative Organizations, National.....	18
3. Religious Bodies in the United States.....	22
U.S. Religious Bodies Arranged by Families.....	107
4. Religious Bodies in Canada.....	110
Other Religious Bodies in Canada.....	133
Canadian Religious Bodies Arranged by Families.....	133
5. International Agencies: Confessional, Interdenominational, Co- operative.....	135
6. United States Regional and Local Ecumenical Agencies.....	156
7. Canadian Regional and Local Ecumenical Agencies.....	182
8. Theological Seminaries in the United States.....	184
9. Canadian Theological Seminaries and Faculties, and Bible Schools.....	189
10. Church Related and Accredited Colleges and Universities in the United States.....	191
11. Religious Periodicals in the United States.....	203
12. Religious Periodicals in Canada.....	208
13. United States Service Agencies.....	209
14. Canadian Service Agencies.....	213
III. Statistical and Historical Section	
1. United States Current and Non-Current Statistical Data.....	218
Canadian Current and Non-Current Statistics.....	227
2. Church Financial Statistics and Related Data, United States and Canada.....	237
3. Some Trends and Developments.....	249
An Overview of Mainline Protestantism in Canada and the United States of America.....	249
Trends in Seminary Enrollment: 1974-1979.....	258
The 1978 Official Catholic Data.....	260
4. Surveys of Religion in American Life.....	262
Changing Brands: Denominational Switching and Membership Change.....	262
Church Attendance Polls and Related Matters.....	269
Value of New Construction of Religious Buildings.....	271
5. Main Depositories of Church History Material and Sources in the United States.....	272
Main Depositories of Church History Material in Canada.....	274
IV. Index.....	275

III

STATISTICAL AND HISTORICAL SECTION

This section of the **Yearbook** provides various types of statistical data and information on depositories of church history material for the U.S. and Canada. It is hoped that these materials will be useful in describing some major dimensions of religious life.

Much of the data presented here are unique, at least in form of presentation, and can be used judiciously to interpret developments in the religious life of the U.S. and Canada. Whenever necessary, qualifying statements have been made to warn the user of some of the pitfalls in the data.

Information in this section of the **Yearbook**, when compared with that of previous editions, suggests a number of interesting subjects for students, journalists, and church researchers to analyze and interpret. For the most part, generalizations on trends reflected in the data are left up to the reader.

The following information is contained in this Statistical and Historical Section.

1. **Current and Non-Current Statistical Data.** This section contains nine tables, numbered 1A-J, as follows: 1-A United States Current and Non-Current Statistics, arranged alphabetically for 222 United States religious bodies. Included is information on Number of Churches, Inclusive Membership, Full, Communicant or Confirmed Members (current data only), Number of Pastors Serving Parishes, Total Number of Clergy, Number of Sunday or Sabbath Schools (current data only), and Total enrollment (current data only). Table 1-B, Summary of United States Current and Non-Current Statistics, provides totals for 222 bodies in the above categories and compares these totals with those in the previous **Yearbook** for 1979. Table 1-C, Some Comparative United States Church Statistics, compares data mainly for 1979 with those mainly for 1978 with regard to Church Membership as a Percent of U.S. Population, Membership Gain and Percentage of Gain over Previous Year. Table 1-D, Current and Non-Current Canadian Statistics provides the same data for Canadian bodies as those described above for Table 1-A. Table 1-E provides a Summary of Canadian Current and Non-Current Statistics. Table 1-F, Number of United States Churches and of Members, by Religious Groups, is continued from the previous year with all the necessary qualifications. Table 1-G, Constituency of the National Council of the Churches of Christ in the U.S.A., is followed by Table 1-H, Church Membership Statistics, 1940-1978, for Selected U.S. Denominations. Table 1-J, Inclusive Membership, 50 Compilations, concludes this section.

2. **Church Financial Statistics and Related Data.** Complete data on contributions of members of 77 United States and Canadian religious bodies are supplied in the following categories: Total Contributions, Total Congregational Finances, and Benevolences. Per capita contributions based on both Inclusive and Full or Confirmed Membership are supplemented by Related Data consisting of several charts and tables reflecting relevant background trends relating to income and expenditures in the U.S. and Canada.

3. **Some Trends and Developments.** This part of the Statistical and Historical Section contains an article by Dr. Harold Fallding, Professor of Sociology, University of Waterloo titled "An Overview of Mainline Protestantism in Canada and the United States of America." Following this article is Trends in Seminary Enrollment: 1974-1979, and this section is concluded with the 1978 Official Catholic Data.

4. **Surveys of Religion in American Life.** Three surveys are reported in this section. The first is a report on research made by C. Kirk Hadaway, Research Associate, Research Division, Home Mission Board, Southern Baptist Convention entitled "Changing Brands: Denominational Switching and Membership Change." This is followed by the Gallup surveys on church attendance and other related matters and the U.S. Department of Commerce estimates of the value of new construction of religious buildings which are annual reports in the **Yearbook**.

5. **Main Depositories of Church History Material and Sources.** This is a listing, by denomination, of various major depositories of historical and archival materials in the United States and Canada, including a bibliographical guide to information on church archives.

1. CURRENT AND NON-CURRENT STATISTICAL DATA

Tables 1 A-J in this section, containing current and non-current data, have been compiled from questionnaires returned to the **Yearbook of American and Canadian Churches** by statisticians and other officials of religious bodies. These statistics have been checked carefully, but in no case have they been "adjusted" by the editor in any way for any purpose. What is reported here are official reports.

In Table 1-A, the religious bodies in the U.S. are listed alphabetically and current data appear in **bold face** type. Non-current data appear in the light face type. Current data are those compiled and reported in 1979 or 1978. Non-current data are those for 1977 or earlier. Table 1-A contains 111 current reports and 111 noncurrent, making a total of 222. Current reports, comprising 50.0 percent of all reports, account for 87.6 percent of reported membership.

Statistics appearing in Table 1-G, Constituency of the National Council of Churches of Christ in the U.S.A., do not show the distinction between current and non-current data, although the date of the last statistical report received is noted for each religious body. This year Table 1-D, Canadian Current and Non-Current Statistics, contains statistical reports from 78 Canadian bodies, four more than the previous edition of the **Yearbook**.

Caution should be exercised in interpreting Table 1-B, Summary of United States Current and Non-Current Statistics, which indicates the general trends that are shown by the data in the 1979 and 1980 **Yearbooks**. Since current and non-current statistics are combined for this comparison, the dangers of elaborate generalizations are obvious. The same is true for Table 1-C. Some Comparative United States Church Statistics.

Users of church statistics are referred to "A Guide for the User of Church Statistics," found at the front of this **Yearbook**. It is essential reading for all who intend to work with, and interpret, statistics contained in this volume. The Guide is placed in this prominent position to highlight its importance, and its chief function is to state candidly the many qualifications which must be taken into account when using church statistics.

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS

The following table provides current and non-current statistics for United States religious bodies listed alphabetically. Current statistics are defined as those gathered and reported for 1979 and 1978. These bodies having current statistics themselves, are shown in bold face type. Non-current statistics are those for 1977 or earlier. They appear in light face type. No statistics for "Full, Communicant, or Confirmed members," "Number of Sunday or Sabbath Schools," and "Total Enrollment" are reported for bodies having non-current statistics.

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Advent Christian Church.....	1978	381	31,324	22,843	N.R.	503	330	22,872
African Methodist Episcopal Church.....	1979	3,060	1,970,000	1,980,000	3,560	3,038	2,560	105,250
African Methodist Episcopal Zion Church.....	1978	8,020	1,093,001	983,701	6,899	6,018	6,018	168,148
African Orthodox Church.....	1957	24	6,000		24	50		
Albanian Orthodox Archdiocese in America.....	1978	16	40,000	15,000	18	25	15	1,400
Albanian Orthodox Diocese of America.....	1979	10	5,250	475	2	4	2	130
Armenian Church Society.....	1970	7	735		None			
American Baptist Association.....	1979	5,000	1,500,000	1,500,000	5,000	5,425	5,000	800,000
American Baptist Churches in the U.S.A.....	1979	5,815	1,316,760		4,186	7,087		
American Carpatho-Russian Orthodox Greek Catholic Church.....	1976	70	100,000		61	68		
The American Catholic Church, Archdiocese of New York.....	1975	7	700		4	7		
The American Catholic Church (Byro-Antiochian).....	1978	3	501	501	8	8	2	148
The American Lutheran Church.....	1978	4,337	2,377,235	1,773,178	4,334	8,788	4,544	625,860
American Rescue Workers.....	1978	15	2,140	2,140	32	43	18	2,884
The Anglican Orthodox Church.....	1972	37	2,630		12	14		
The Antiochian Orthodox Christian Archdiocese of North America.....	1977	110	152,000		120	132		
Apostolic Christian Church (Nazarean).....	1977	42	4,804		132	140		
Apostolic Christian Churches of America.....	1977	80	17,888		182	243		
The Apostolic Faith.....	1978	45	4,100	4,100	75	75	44	6,800
Apostolic Lutheran Church of America.....	1974	54	9,384		34	36		
Apostolic Overcoming Holy Church of God.....	1956	300	75,000		300	350		
Armenian Apostolic Church of America.....	1972	29	125,000		23	34		
Armenian Church of America, Diocese of the (Including Diocese of California).....	1978	57	328,500	328,500	52	60	57	7,000
Assemblies of God.....	1978	9,410	1,263,394	632,365	12,381	14,415	9,410	1,293,394
Associate Reformed Presbyterian Church, General Synod.....	1978	188	32,139	28,644	110	170	147	15,566
Baptist General Conference.....	1978	772	131,000	131,000	N.R.	1,002	772	110,310
Baptist Missionary Association of America.....	1978	1,487	219,697	219,697	1,800	3,125	1,487	96,785

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Beechy Anish Mennonite Church.....	1978	76	4,782	4,762	N.R.	200	None	None
Berean Fundamental Church.....	1978	50	4,269		61	62		
Bethel Ministerial Association.....	1971	25	6,000		53	57		
The Bible Church of Christ, Inc.....	1978	5	2,360	2,300	5	17	5	719
Bible Protestant Church.....	1978	36	2,077	2,077	36	58	36	3,506
Bible Way Church of Our Lord Jesus Christ, World Wide, Inc.....	1970	350	30,000		350	350		
Brethren Church (Ashland, Ohio).....	1978	122	15,082	15,082	94	180	122	8,254
Brethren in Christ Church.....	1977	156	11,364		116	279		
Buddhist Churches of America.....	1975	80	60,000		80	106		
Bulgarian Eastern Orthodox Church (Diocese of N. & S. America and Australia).....	1971	13	86,000		N.R.	11		
Christ Catholic Church.....	1978	7	1,366	1,279	11	12	3	98
Christadelphians.....	1964	850	15,800		None	None		
Christian and Missionary Alliance.....	1978	1,280	158,218	88,903	978	1,529	1,188	185,631
Christian Catholic Church (Evangelical-Protestant).....	1979	6	2,500	2,500	12	18	6	1,325
Christian Church (Disciples of Christ).....	1978	4,347	1,231,817	781,633	4,016	6,636	4,347	368,624
Christian Church of North America, General Council.....	1979	101	12,000	12,000	108	145	101	10,500
Christian Churches and Churches of Christ.....	1979	5,535	1,064,266	1,064,266	5,989	7,889	N.R.	N.R.
The Christian Congregation, Inc.....	1978	1,133	81,804	81,804	1,133	1,144	1031	47,525
Christian Methodist Episcopal Church.....	1965	2,598	486,718		2,214	2,259		
Christian Nation Church, U.S.A.....	1978	18	2,000		26	28		
Christian Reformed Church in North America.....	1978	623	211,302	190,813	481	950	N.R.	N.R.
Christian Union.....	1976	104	4,590		73	91		
Church of Christ.....	1972	32	2,400		169	168		
Church of Christ (Holiness) U.S.A.....	1972	159	9,289		76	76		
Church of Daniel's Band.....	1951	4	200		4	10		
The Church of God.....	1978	2,035	75,890	75,890	1,910	2,737	2,025	96,500
Church of God (Anderson, Ind.).....	1978	2,264	173,753	173,753	1,758	2,824	2,238	234,274
Church of God by Faith.....	1973	105	4,500		125	150		
Church of God (Cleveland, Tenn.).....	1978	4,847	392,551	392,551	8,082	9,095	4,778	373,501
Church of God General Conference (Oregon, Ill.).....	1978	132	7,580	7,580	104	119	135	9,510
The Church of God in Christ.....	1965	4,500	425,000		4,000	6,000		
The Church of God in Christ, International.....	1971	1,041	501,000		N.R.	1,502		
Church of God in Christ (Mennonite).....	1978	78	7,400		N.R.	N.R.		
The Church of God of Prophecy.....	1975	1,791	65,801		N.R.	5,679		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
The Church of God of the Mountain Assembly.....	1977	105	3,125		162	162		
Church of God (7th Day).....	1960	7	2,000		7	9		
Church of God (Seventh Day) Denver, Colo.....	1976	104	8,000		70	110		
Church of God (Which He Purchased With His Own Blood).....	1978	8	747	747	5	5	7	180
The Church of Illumination.....	1963	14	9,000		60	60		
The Church of Jesus Christ (Bickertonites).....	1978	80	2,551	2,551	165	234	80	5,250
The Church of Jesus Christ of Latter-Day Saints.....	1978	6,272	2,952,000	2,108,000	18,816	21,536	6,270	2,380,000
Church of Our Lord Jesus Christ of the Apostolic Faith, Inc.....	1954	155	45,000		150	165		
The Church of Revelation, Inc.....	1976	8	750		48	48		
Church of The Brethren.....	1978	1,061	175,335	175,335	N.R.	N.R.	1,061	70,156
Church of the Living God.....	1964	276	45,320		332	376		
Church of the Lutheran Brethren of America.....	1978	85	9,182	5,696	79	154	94	8,586
Church of the Lutheran Confession.....	1978	72	9,316	N.R.	59	75	57	1,540
Church of the Nazarene.....	1978	4,719	462,724	462,124	N.R.	7,560	4,615	898,968
Churches of Christ.....	1978	17,550	3,000,000	3,000,000	13,000	16,300	16,000	1,860,000
Churches of Christ in Christian Union.....	1979	262	10,300	10,300	536	N.R.	262	20,900
Churches of God, General Conference.....	1975	347	36,016		279	283		
Community Churches, National Council of.....	1979	200	190,000	N.R.	210	N.R.	N.R.	N.R.
Congregational Christian Churches, National Association of.....	1978	382	95,000	95,000	375	554	N.R.	N.R.
Congregational Holiness Church.....	1966	147	4,859		146	302		
Conservative Baptist Association of America.....	1977	1,114	300,000		N.R.	N.R.		
Conservative Congregational Christian Conference.....	1978	130	22,750	22,750	228	364	124	12,333
Coptic Orthodox Church.....	1976	14	40,000		12	12		
Cumberland Presbyterian Church.....	1976	850	93,268	88,093	526	706	850	49,924
Duck River (and Kindred) Associations of Baptists.....	1975	85	8,532		148	148		
Elim Fellowship.....	1973	70	5,000		70	128		
The Episcopal Church.....	1978	7,009	2,815,359	1,975,234	7,105	12,310	N.R.	574,693
The Estonian Evangelical Lutheran Church.....	1976	25	8,548	8,548	20	28	N.R.	N.R.
Ethical Culture Movement.....	1978	21	5,000	4,000	12	27	19	539
Evangelical Church of North America.....	1978	138	12,210	12,210	134	251	138	15,398
Evangelical Congregational Church.....	1976	161	26,489	26,489	110	186	186	23,968
Evangelical Covenant Church of America.....	1978	520	74,878	74,678	477	751	509	64,577
Evangelical Free Church in America.....	1977	621	100,000		N.R.	960		
Evangelical Friends Alliance.....	1975	257	25,531		N.R.	N.R.		
Evangelical Lutheran Church in America.....								

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
(Eisen Synod).....	1957	9	2,500		3	3		
Evangelical Lutheran Churches, the Association of.....	1976	260	106,684	79,080	295	545	N.R.	N.R.
Evangelical Lutheran Synod.....	1976	106	19,705	14,633	77	92	100	3,918
Evangelical Mennonite Brethren Conference.....	1977	16	2,043		17	48		
Evangelical Mennonite Church.....	1976	21	3,634	3,634	21	37	21	4,788
Evangelical Methodist Church.....	1974	139	10,502		145	218		
The Free Baptized Holiness Church (Westleyan).....	1956	53	998		N.R.	N.R.		
Free Christian Zion Church of Christ.....	1974	742	22,260		321	340		
Free Lutheran Congregations, The Association of.....	1976	132	14,738	11,085	60	91	119	5,402
Free Methodist Church of North America.....	1976	1,148	73,294	55,483	N.R.	1,805	1,118	119,385
Free Will Baptists.....	1976	2,436	216,831	216,831	4,302	4,367	2,436	187,778
Friends General Conference.....	1974	233	26,184		None	None		
Friends United Meeting.....	1976	622	62,080	53,390	380	617	369	27,041
Full Gospel Assemblies, International.....	1976	105	2,900	2,800	235	488	35	936
Fundamental Methodist Church, Inc.....	1976	15	745		15	19		
General Association of Regular Baptist Churches.....	1976	1,544	240,000	240,000	N.R.	N.R.	N.R.	N.R.
General Baptists (General Association of).....	1977	867	72,000		N.R.	1,320		
General Church of the New Jerusalem.....	1971	33	2,143		17	31		
General Conference of Mennonite Brethren Churches.....	1976	130	16,042	16,042	120	135	120	11,894
General Conference of the Evangelical Baptist Church, Inc.....	1952	31	2,200		22	37		
General Convention, The Swedenborgian Church.....	1977	47	2,640		48	51		
General Six Principle Baptists.....	1970	7	175		4	7		
Greece Brethren Churches, Fellowship of.....	1978	282	36,805	36,805	357	529	262	32,776
Greece Gospel Fellowship.....	1976	48	3,500	2,000	105	138	N.R.	N.R.
Greek Orthodox Archdiocese of North and South America.....	1977	535	1,950,000		610	655		
The Holiness Church of God, Inc.....	1966	28	927		25	36		
Holy Orthodox Church in America, Eastern Catholic and Apostolic.....	1965	4	280		4	10		
Holy Ukrainian Autocephalic Church in Exile.....	1965	15	4,900		15	24		
House of God, which is the Church of the Living God, the Pillar and Ground of the Truth, Inc.....	1956	107	2,350		80	120		
Hungarian Reformed Church in America.....	1976	29	10,500	10,500	24	39	21	633
Hutterian Brethren.....	1976	35	3,500		36	36		
Independent Assemblies of God, International.....	1962	136	N.R.		136	367		
Independent Fundamental Churches of America.....	1976	614	87,582	87,582	752	1,252	N.R.	125,563
International Church of the Foursquare								

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Gospel.....	1963	714	89,215		741	2,680		
International Pentecostal Church of Christ.....	1977	105	11,659		130	259		
Jehovah's Witnesses.....	1978	7,536	519,218		None	None	N.R.	N.R.
Jewish Congregations.....	1978	3,500	5,791,000		4,000	5,300	N.R.	N.R.
Kodish Church of Immanuel.....	1936	9	582		N.R.	N.R.		
The Latvian Evangelical Church in America.....	1978	96	12,308	10,727	56	70	24	
Liberal Catholic Church—Province of the United States of America.....	1973	29	2,363		61	107		
Lutheran Church in America.....	1978	5,778	2,942,002	2,183,668	4,952	7,822	5,640	639,306
The Lutheran Church—Missouri Synod.....	1978	5,689	2,631,374	1,969,279	4,535	7,161	5,428	638,074
Mennonite Church.....	1978	1,081	87,142	87,142	1,742	2,363	753	93,685
Mennonite Church, The General Conference.....	1978	187	36,397		318	518		
Metropolitan Church Association, Inc.....	1958	15	443		13	62		
Metropolitan Community Churches, Universal Fellowship of.....	1978	118	26,520	25,520	N.R.	157	N.R.	N.R.
The Missionary Church.....	1972	273	20,078		327	470		
Morevian Church—Northern Province.....	1978	95	32,519	25,414	82	148	93	7,624
Morevian Church—Southern Province.....	1978	82	21,002	17,126	58	72	52	9,121
National Baptist Convention of America.....	1956	11,396	2,666,799		7,598	26,574		
National Baptist Convention, U.S.A., Inc.....	1958	26,000	5,500,000		26,000	27,500		
National Primitive Baptist Convention, Inc.....	1975	606	250,000		460	636		
The National Spiritual Alliance of the U.S.A.....	1971	34	3,230		58	N.R.		
National Spiritualist Association of Churches.....	1976	164	5,168		144	N.R.		
Netherlands Reformed Congregations.....	1978	14	4,904	2,443	2	4	N.R.	N.R.
New Apostolic Church of North America.....	1978	362	26,364	25,364	501	578	362	9,502
North American Baptist Conference.....	1978	253	42,489	42,489	258	353	249	28,270
North American Old Roman Catholic Church.....	1978	121	67,314	67,314	91	123	41	8,504
North American Old Roman Catholic Church (Archdiocese of New York).....	1978	6	2,500	2,500	8	10	3	79
Old German Baptist Brethren.....	1978	90	4,868	4,868	214	221	N.R.	N.R.
Old Order Amish Church.....	1978	513	33,000	33,000	1,895	2,007	N.R.	N.R.
Old Order (Water) Mennonite Church.....	1972	38	8,000		60	101		
Open Bible Standard Churches, Inc.....	1979	280	60,000	30,000	496	781	N.R.	N.R.
The (Original) Church of God.....	1971	70	20,000		50	124		
Orthodox Church in America.....	1978	440	1,000,000	N.R.	457	631	N.R.	N.R.
The Orthodox Presbyterian Church.....	1978	136	15,868	10,939	132	238	N.R.	N.R.
Pentecostal Assemblies of the World, Inc.....	1980	550	4,500		450	600		
Pentecostal Church of God.....	1977	1,189	110,870		1,320	2,168		
Pentecostal Fire-Baptized Holiness Church.....	1969	41	545		60	80		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
The Pentecostal Free-Will Baptist Church, Inc. 1978		128	12,272	12,272	120	195	128	12,272
Pentecostal Holiness Church.....1977		2,340	86,103		1,329	2,899		
Pillar of Fire.....1949		61	5,100		N.R.	N.R.		
Plymouth Brethren 1978		800	74,000	42,000	N.R.	380	N.R.	N.R.
Polish National Catholic Church of America.....1978		162	282,411		151	141		
Presbyterian Church in America.....1978		440	82,096	73,665	419	584	440	40,595
Presbyterian Church in the United States.....1978		4,007	862,416	862,416	3,018	5,254	4,000	405,926
Primitive Advent Christian Church.....1978		10	550	550	10	10	9	558
Primitive Baptists.....1960		1,000	72,000		N.R.	N.R.		
Primitive Methodist Church, U.S.A. 1978		88	10,222	9,378	68	91	82	8,639
Progressive National Baptist Convention, Inc.....1967		655	521,692		N.R.	863		
The Protestant Conference (Lutheran).....1977		7	2,635		9	13		
Protestant Reformed Churches in America 1978		21	4,040	2,266	21	25	16	669
Reformed Baptists.....1978		250	5,000	3,000	300	350	N.R.	N.R.
Reformed Church in America.....1978		898	348,080	212,631	824	1,418	698	108,540
Reformed Church in the United States.....1977		26	3,790		22	31		
Reformed Episcopal Church.....1977		68	8,211		N.R.	91		
Reformed Mennonite Church.....1970		12	500		18	21		
Reformed Methodist Union Episcopal Church.....1978		17	3,800		17	26		
Evangelical Synod.....1977		145	25,448		255	385		
Reformed Presbyterian Church of North America.....1977		68	4,878		51	86		
Reformed Zion Union Apostolic Church.....1965		50	16,000		23	N.R.		
Religious Society of Friends (Conservative).....1976		27	1,728		None	None		
Religious Society of Friends (Unaffiliated Meetings).....1975		87	5,696		None	None		
Reorganized Church of Jesus Christ of Latter Day Saints 1978		1,048	185,636	185,636	16,039	16,039	N.R.	N.R.
The Roman Catholic Church.....1978		25,542	49,602,035		N.R.	58,856	10,513	8,527,253
The Romanian Orthodox Episcopate of America 1978		34	40,000	40,000	34	55	34	1,600
Russian Orthodox Church in the U.S.A., Patriarchal Parishes of the.....1975		41	51,500		35	60		
The Russian Orthodox Church Outside Russia.....1955		81	55,000		92	168		
The Salvation Army 1978		1,117	414,035	119,700	2,321	5,104	1,067	107,549
The Schwenkfelder Church.....1977		5	2,749		6	9		
Second Cumberland Presbyterian Church in the US.....1959		121	30,000		121	125		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Separate Baptists in Christ and Canada.....	1972	64	7,496		65	106		
Serbian Eastern Orthodox Church for the U.S.A.								
Seventh-Day Adventists.....	1967	52	65,000		56	64		
Seventh Day Baptist General Conference.....	1978	3,591	535,705	535,705	1,865	4,016	3,673	477,208
Social Brethren.....	1978	60	5,181	5,181	45	78	53	1,790
Southern Baptist Convention.....	1975	30	1,784		47	47		
Southern Methodist Church.....	1978	35,367	13,191,394	13,191,394	33,500	56,000	34,450	7,331,954
Syrian Orthodox Church of Antioch (Archdiocese of the U.S.A. and Canada).....	1977	199	11,000		113	127		
Triumph the Church and Kingdom of God in Christ (International).....	1978	13	30,000	N.R.	14	18	N.R.	335
Ukrainian Orthodox Church in the U.S.A.	1972	475	54,307		860	1,375		
Ukrainian Orthodox Church of America (Ecumenical Patriarchate).....	1966	107	87,745		107	131		
Unitarian Universalist Association.....	1977	28	25,000		32	35		
Unity of Brethren in Christ.....	1978	936	136,207	136,207	550	898	N.R.	37,783
United Christian Church.....	1976	281	28,035		165	290		
United Church of Christ.....	1978	11	430		5	11		
United Free Will Baptist Church.....	1979	6,491	1,789,104	1,789,104	5,003	9,704	N.R.	508,964
United Holy Church of America.....	1952	836	100,000		784	915		
The United Methodist Church.....	1960	470	28,980		379	400		
United Pentecostal Church, International.....	1978	38,562	9,731,778	9,731,778	20,357	35,939	36,485	4,410,471
The United Presbyterian Church in the United States of America.....	1976	2,830	460,000	300,000	2,855	5,861	N.R.	N.R.
United Zion Church.....	1978	8,567	2,520,367	2,520,367	7,822	13,871	8,567	885,100
Unity of the Brethren.....	1978	13	982	982	16	24	13	1,294
Vendetta Society.....	1964	32	6,142		12	13		
Volunteers of America.....	1978	12	1,000	1,000	1	1	N.R.	N.R.
The Wesleyan Church.....	1978	807	36,634	36,634	704	704	102	8,990
Wisconsin Evangelical Lutheran Synod.....	1978	1,714	99,016	86,084	1,438	2,367	1,714	201,238
	1976	1,116	402,972	303,824	928	1,241	1,046	47,862

Table 1-B: SUMMARY OF UNITED STATES CURRENT AND NON-CURRENT STATISTICS

Current statistics are those reported for the year 1979 or 1978. Non-current statistics are those for the years 1977 and earlier. Only current totals are provided in the categories: Full Communicant, or Confirmed Members; Number of Sunday or Sabbath Schools: Total Enrollment.

	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
1950 Yearbook								
Current	111	259,193	117,179,426	57,575,568	224,507	393,884	196,237	35,639,778
Non-Current	111	73,777	16,569,356	N.R.	57,994	103,417	N.R.	N.R.
Totals	222	332,970	133,748,776		282,501	497,301		
1979 Yearbook								
Current	115	270,488	120,094,411	59,318,400	220,028	400,419	189,924	33,959,508
Non-Current	107	62,707	12,718,059	N.R.	51,428	89,941	N.R.	N.R.
Totals	222	333,175	132,812,470		271,456	490,360		

TABLE 1-C: SOME COMPARATIVE UNITED STATES CHURCH STATISTICS

	1978	1979
Church Membership as a Percent of U.S. Population	60.8	60.7
Membership Gain or Loss over Previous Year	914,931	936,306
Percentage of Gain of Loss over Previous Year	0.7	0.7

TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS

The following table provides current and non-current statistics for Canadian denominations listed alphabetically. Current statistics, defined as those gathered and reported for 1979 and 1978 are shown in bold face type. Non-current statistics are those for 1977 and earlier, and appear in light face.

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
The Anglican Church of Canada	1978	3,030	961,952	581,040	1,393	2,832	2,049	107,505
The Antiochian Orthodox Christian Archdiocese of North America	1972	4	25,000		4	4		
Apostolic Christian Church (Nazarean)	1977	13	1,237		39	40		
Apostolic Church of Pentecost of Canada	1978	120	N.R.		135	200	N.R.	N.R.
Armenian Church of North America, Diocese of Canada	1978	4	23,500	1,500	5	5	4	500
Associated Gospel Churches	1977	102	11,558		76	174		
Baptist Federation of Canada	1978	1,117	128,391	118,791	600	1,032	898	56,305
Baptist General Conference	1978	69	5,268	5,268	69	87	69	7,345
Bible Holiness Movement	1979	26	372	211	10	16	N.R.	N.R.
Brethren in Christ Church, Canadian Conference	1976	26	1,835		18	39		
British Methodist Episcopal Church	1978	13	2,000	700	9	8	N.R.	N.R.
Buddhist Churches of Canada	1978	15	2,600	2,600	10	10	10	330
Canadian Baptist Conference	1977	35	2,858		29	37		
Canadian Jewish Conference	1977	N.R.	305,000		N.R.	N.R.		
Canadian Yearly Meeting of the Religious Society of Friends	1978	27	1,075	1,075	None	None	N.R.	N.R.
The Christian and Missionary Alliance in Canada	1978	224	32,900	16,966	103	251	213	33,483
Christian Church (Disciples of Christ)	1978	39	4,753	2,683	20	49	39	824
Christian Churches and Churches of Christ in Canada	1978	69	4,871	4,871	68	110	N.R.	N.R.
The Christian Congregation	1978	26	2,850	2,850	26	26	26	1,751
Christian Reformed Church in North America	1978	191	77,709	38,832	161	192	N.R.	N.R.
Church of God (Anderson, Ind.)	1978	46	2,529	2,529	33	44	44	3,408
Church of God (Cleveland, Tenn.)	1978	55	2,067	2,067	100	108	57	3,038
The Church of God of Prophecy of Canada	1979	26	1,215	1,215	24	29	28	1,962
The Church of Jesus Christ of Latter-day Saints in Canada	1978	269	74,900	61,400	807	927	270	70,100
Church of the Fourquare Gospel of Western Canada	1978	27	2,025	2,025	70	75	23	1,754
Church of the Lutheran Brethren of America	1978	11	1,430	1,040	8	9	10	522
Church of the Nazarene	1978	136	8,537	8,502	N.R.	193	136	18,860
Conference of Mennonites in Canada	1978	133	25,818	25,818	333	447	1,824	18,122
The Coptic Church in Canada	1977	5	2,200		5	6		
The Estonian Evangelical Lutheran Church	1978	15	8,889		8	14	N.R.	N.R.

TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Evangelical Baptist Churches of Canada, The Fellowship of.....	1974	370	44,000		375	420		
The Evangelical Church in Canada.....	1977	45	3,873		34	58		
The Evangelical Covenant Church of Canada.....	1978	24	1,127	1,127	14	22	22	1,803
The Evangelical Lutheran Church of Canada.....	1978	317	82,065	87,961	193	284	237	18,204
Evangelical Mennonite Conference.....	1978	48	4,680	4,680	72	80	N.R.	N.R.
Evangelical Mennonite Brethren Conference.....	1977	17	1,824		16	20		
Evangelical Mennonite Mission Conference.....	1977	31	3,385		43	48		
Free Methodist Church in Canada.....	1978	128	5,851		97	191	N.R.	11,088
Greek Orthodox Diocese of Toronto.....	1977	41	220,000		41	41		
Independent Assemblies of God—Canada.....	1987	45	4,500		125	165		
Independent Holiness Church.....	1971	12	N.R.		12	13		
The Italian Pentecostal Church of Canada.....	1976	16	2,755		12	12		
Jehovah's Witnesses.....	1978	1,035	61,836	61,836	None	None	N.R.	N.R.
The Latvian Evangelical Lutheran Church in America.....	1978	11	4,275	3,737	11	17	2	72
Lutheran Church—Canada.....	1978	354	92,838	94,732	188	275	273	18,977
Lutheran Church in America—Canada Section.....	1978	325	121,883	88,182	202	304	302	18,868
Mennonite Brethren Churches of North America, Canadian Conference of the.....	1978	131	20,800	20,800	152	152	16,366	18,828
Mennonite Church (Canada).....	1978	113	9,819	9,819	165	226	75	9,947
The Missionary Church—Canada.....	1972	75	4,468		81	130		
Moravian Church in America—Northern Province, Canadian District of the.....	1978	9	1,884	1,137	7	10	8	584
North American Baptist Conference.....	1978	102	14,742	14,742	99	144	102	9,018
The Old Catholic Church of Canada.....	1976	2	350		7	8		
The Pentecostal Assemblies of Canada.....	1978	868	208,000	100,000	N.R.	997	579	131,344
Pentecostal Assemblies of Newfoundland.....	1978	152	30,000	30,000	N.R.	165	152	16,500
Plymouth Brethren (Also known as Christian Brethren).....	1976	395	34,700		N.R.	177		
Polish National Catholic Church.....	1977	11	6,000		11	12		
The Presbyterian Church in Canada.....	1977	1,067	169,502		725	945		
Primitive Baptist Convention of New Brunswick.....	1977	15	1,050		8	9		
Reformed Church in America—Ontario Classis.....	1978	19	5,541	2,753	17	23	18	1,252
Reformed Dutchborn, Christian Community and Brotherhood of.....	1978	1	3,075	2,875	1	1	1	308
Reformed Presbyterian Church, Evangelical Synod.....	1976	6	271		6	6		
Reinland Mennonite Church.....	1978	7	780	780	12	13	5	216
Reorganized Church of Jesus Christ of Latter Day Saints.....	1978	86	10,152	10,152	988	968	N.R.	N.R.

TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
The Roman Catholic Church in Canada.....	1976	5,880	10,082,341	N.R.	7,885	13,374	N.R.	N.R.
The Romanian Orthodox Church in America (Canadian Parishes).....	1972	19	16,000		19			
The Romanian Orthodox Episcopate of America (Jackson, Mich.).....	1978	13	6,000	6,000	8	9	10	535
Russian Orthodox Church in Canada (Patriarchal Parishes).....	1978	24	4,000	4,000	6	7	3	58
Serbian Orthodox Church in America and Canada, Diocese of Eastern America and Canada.....	1978		10,036	10,036	10	10	6	315
Seventh-Day Adventist Church in Canada.....	1978	252	29,258	29,258	130	218	293	23,851
Ukrainian Greek Orthodox Church of Canada.....	1970	118	140,000		N.R.	75		
Union of Spiritual Communities of Christ (Orthodox Doukhobors in Canada).....	1972	25	21,300		None	None		
Unitarian Universalist Association.....	1978	43	4,858	4,858	20	30	N.R.	N.R.
United Brethren in Christ, Ontario Conference.....	1978	11	841		9	14		
The United Church of Canada.....	1978	4,271	2,087,313	916,651	1,066	3,688	3,543	225,388
United Pentecostal Church in Canada.....	1978	131	21,250	13,750	150	N.R.	N.R.	N.R.
The Wesleyan Church.....	1979	78	4,750	4,203	69	110	76	13,825
Wisconsin Evangelical Lutheran Synod.....	1978	7	938	733	5	6	7	161

TABLE 1-E: SUMMARY OF CANADIAN CURRENT AND NON-CURRENT STATISTICS

Current statistics are those reported for the year 1979 or 1978. Non-current statistics are those for the years 1977 and earlier. Only current totals are provided in the categories: Full Communicant, or Confirmed Members; Number of Sunday or Sabbath Schools; Total Enrollment.

	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
1980 Yearbook								
Current.....	52	20,119	14,299,474	2,355,115	16,470	28,058	27,579	846,307
Non-Current.....	26	2,506	1,009,007	N.R.	1,695	2,472	N.R.	N.R.
Totals.....	78	22,625	15,308,481		18,165	30,530		
1979 Yearbook								
Current.....	57	20,369	14,622,993	2,853,011	18,272	28,248	11,113	920,429
Non-Current.....	17	1,303	581,620	N.R.	736	1,174	N.R.	N.R.
Totals.....	74	21,672	15,204,613		19,008	30,422		

**TABLE 1-F: NUMBER OF UNITED STATES CHURCHES,
AND OF MEMBERS, BY RELIGIOUS GROUPS**

The 222 U.S. religious bodies reporting in this edition of the **Yearbook** may be classified somewhat arbitrarily, into seven major categories.

It should be reiterated that comparisons of statistics of the various religious groups tabulated below are not meaningful because definitions of membership vary greatly from one religious body to another. For example, Roman Catholics count all baptized individuals, including infant members, as do many Protestant bodies. Some Protestant bodies, however, count as members those who have been received into the church at baptism, which usually takes place at around age 13, thereby leaving out of official counts of membership many millions of children. Jewish statistics are estimates of the number of individuals in households in which one or more Jews reside and, therefore, include non-Jews living in such households as the result of intermarriage. The total number of persons in Jewish households is estimated to be 8 percent larger than the number of Jewish persons residing in these households.

The definition of membership in each case is of necessity left up to the religious body itself, and the statistics reported by various religious bodies are not adjusted by the editor of the **Yearbook**.

	Number Bodies Reporting	Number of Churches	Number of Members
Buddhists.....	1	60	60,000
Eastern Churches.....	17	1,583	3,632,555
Jews*.....	1	3,500	5,781,000
Old Catholic, Polish National Catholic, Armenian Churches.....	9	421	808,684
Protestants**.....	186	300,676	73,704,162
Roman Catholic.....	1	25,542	49,602,035
Miscellaneous***.....	7	1,188	160,340
Totals.....	222	332,970	133,748,776

*Including Orthodox, Conservative, and Reformed branches.

**Some bodies included here are, strictly speaking, not "Protestant" in the usual sense, such as various Latter-Day Saints groups and Jehovah's Witnesses.

***This is a grouping of bodies officially non-Christian, including those such as Spiritualists, Ethical Culture Movement, and Unitarian-Universalists.

**TABLE 1-G: CONSTITUENCY OF
THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.**

A separate tabulation has been made of the constituent bodies of the National Council of Churches of Christ in the U.S.A. and is given below:

Religious Body	Year	Number of Churches	Inclusive Membership	Pastors Serving Parishes
African Methodist Episcopal Church.....	1979	3,050	1,970,000	3,560
African Methodist Episcopal Zion Church.....	1978	6,020	1,093,001	6,609
American Baptist Churches in the U.S.A.....	1977	5,815	1,316,760	4,186
The Antiochian Orthodox Christian Archdiocese of North America.....	1977	110	152,000	120
Armenian Church of America, Diocese of the (including Diocese of California).....	1978	57	326,500	52
Christian Church (Disciples of Christ).....	1978	4,347	1,231,817	4,016
Christian Methodist Episcopal Church.....	1965	2,598	468,718	2,214
Church of the Brethren.....	1978	1,061	175,335	N.R.
Community Churches, National Council of.....	1979	200	190,000	210
Coptic Orthodox Church.....	1976	14	40,000	12
The Episcopal Church.....	1978	7,009	2,815,359	7,105
Friends United Meeting.....	1978	522	62,080	380
General Convention, the Swedenborgian Church.....	1977	47	2,640	48
Greek Orthodox Archdiocese of North and South America.....	1977	535	1,950,000	610
Hungarian Reformed Church in America.....	1978	29	10,500	24
Lutheran Church in America.....	1978	5,778	2,942,002	4,952
Moravian Church in America.....	1978	95	32,519	82
Northern Province.....	1978	52	21,002	58
Southern Province.....	1978	52	21,002	58
National Baptist Convention of America.....	1956	11,398	2,668,799	7,598
National Baptist Convention, U.S.A., Inc.....	1958	26,000	5,500,000	26,000
Orthodox Church in America.....	1978	440	1,000,000	457
Philadelphia Yearly Meeting of the Religious Society of Friends.....	1967	202	(1965) 16,965	(1965) 23
Polish National Catholic Church of America.....	1960	162	282,411	151
The Presbyterian Church in the United States.....	1978	4,007	862,416	3,019
Progressive National Baptist Convention, Inc.....	1967	655	521,692	N.R.
Reformed Church in America.....	1978	898	348,080	824
Russian Orthodox Church in the U.S.A., Patriarchal Parishes of the.....	1975	41	51,500	55
Serbian Eastern Orthodox Church for the U.S.A. and Canada.....	1967	52	65,000	56
Syrian Orthodox Church of Antioch (Archdiocese of the U.S.A. and Canada).....	1978	13	30,000	14
Ukrainian Orthodox Church of America (Ecumenical Patriarchate).....	1977	28	25,000	32
United Church of Christ.....	1979	6,491	1,769,104	5,003
The United Methodist Church.....	1978	38,682	9,731,779	20,357
The United Presbyterian Church in the United States of America.....	1978	8,567	2,520,367	7,522
Total (32) bodies.....		134,975	40,191,346	105,349

TABLE 1-H: CHURCH MEMBERSHIP STATISTICS, 1940-1978

Compiled by Constant H. Jacquet Jr., Editor.

The following statistical time series for 30 U.S. denominations is presented in this edition of the **Yearbook of American and Canadian Churches** as a response to a number of requests for such a tabulation. The denominations selected represent a cross-section of theological orientations, ecclesiastical structures, and geographical foci. Reliability and completeness in statistical reporting were the criteria used in selecting the bodies. Many conclusions can be drawn from the material presented below but interpretations are left to the user of the statistics. The reader is referred to the qualifications relating to statistical data stated throughout this statistical and historical section and in "A Guide for the User of Church Statistics" on page iv.

Denomination	1940	1947*	1950	1955
American Lutheran Church.....	(1,129,349)	N.A.	(1,587,152)	(1,911,641)
Assemblies of God ^(a)	198,834	241,782	318,478	400,047
Baptist General Conference.....	N.A.	N.A.	48,647 ^(c)	54,000
Christian and Missionary Alliance**.....	22,832 ^(d)	N.A.	58,347	57,109 ^(e)
Christian Church (Disciples of Christ).....	1,658,966	1,889,066	1,767,964	1,897,736
Church of God (Anderson, Ind.).....	74,497	95,325	107,094	123,523
Church of God (Cleveland, Tenn.).....	63,216	N.A.	121,706 ^(f)	142,668
Church of Jesus Christ of Latter-day Saints.....	724,401 ^(d)	911,279	1,111,314	1,230,021
Church of the Brethren.....	176,908	182,497	186,201	195,609
Church of the Nazarene.....	165,532	201,487 ^(g)	226,684	270,576
Cumberland Presbyterian Church.....	73,357	75,427	81,806	84,990
Episcopal Church.....	1,996,434	2,155,514	2,417,464	2,852,965 ^(h)
Evangelical Covenant Church of America.....	45,634	N.A.	51,850	55,311
Free Methodist Church of North America.....	45,890	46,783 ^(g)	48,574	51,437
Jehovah's Witnesses.....	N.A.	N.A.	N.A.	187,120
Lutheran Church in America.....	(1,988,277)	N.A.	(2,395,356)	(2,760,442)
Lutheran Church—Missouri Synod.....	1,277,097	1,422,513	1,674,901	2,004,110
Mennonite Church.....	51,304	52,596	56,480	70,283
North American Baptist Conference.....	N.A.	N.A.	41,560	47,319
Presbyterian Church in the U.S.....	532,135	596,037	678,206	810,917
Reformed Church in America.....	255,107	274,455	284,504	319,593
Reorganized Church of Jesus Christ of Latter-Day Saints.....	106,554	116,888	124,925	137,856
Roman Catholic Church.....	21,284,455	24,402,124	28,634,878	33,396,647
Salvation Army.....	238,357	205,881	209,341	249,641
Seventh-day Adventists.....	176,218	208,030	237,168	277,162
Southern Baptist Convention.....	4,949,174	6,079,305	7,079,889	8,467,439
United Church of Christ.....	(1,708,146)	(1,835,853)	(1,977,418)	(2,116,322)
United Methodist Church.....	(8,043,454)	(9,135,248)	(9,653,178)	(10,029,535)
United Presbyterian Church in the U.S.A.....	(2,158,834)	(2,373,345)	(2,532,429)	(2,890,718)
Wisconsin Evangelical Lutheran Synod.....	256,007 ^(d)	259,097	307,216	328,969

*Reported in the **Christian Herald**, June, 1947. Only bodies of 50,000 or more reported.

(a) Data for 1966

(b) Assemblies of God statistics for 1971 and later are full membership statistics.

(c) Data for 1952

(d) Data for 1939

(e) Data for 1954

(f) Data for 1951

(g) Data for 1945

(h) Data for 1956

(i) Data for 1961

**A change in the basis of reporting occurred in this body and statistics for 1970-1977 are inclusive statistics as opposed to those reported earlier.

FOR SELECTED U.S. DENOMINATIONS

Yearbook of American and Canadian Churches

(Note: Statistics contained in parentheses are composite totals for the denominations listed prior to merger of the several component bodies. The symbol NA means "Not Available." Most recent titles are used in the case of denominations listed. For information concerning dates and circumstances of merger, see the historical sketches for these denominations in Directory 3, "Religious Bodies in the United States" in this edition.)

1960	1965	1970	1975	1976	1977	1978
2,242,259	2,541,546	2,543,293	2,415,687	2,402,261	2,390,076	2,377,235
508,602	572,123	625,027	785,348	898,711	939,312	932,365
72,056	86,719	103,955	115,340	117,973	120,222	131,00
59,657	64,586	112,519	145,833	150,492	152,841	158,218
1,801,821	1,918,471	1,424,479	1,302,164	1,278,734	1,256,849	1,231,817
142,796	143,231	150,198	166,257	170,285	171,947	173,753
170,261	205,465	272,278	343,249	365,124	377,765	392,551
1,486,887	1,789,175	2,073,146	2,336,715	2,391,892	2,486,261	2,592,000
199,947	194,815	182,614	179,336	178,157	177,534	175,335
307,629	343,380	383,284	441,093	449,205	455,648	462,724
88,452	78,917	92,095	94,050	92,995	93,200	93,268
3,269,325	3,429,153 ^(a)	3,285,826	2,857,513	2,882,064	2,818,830	2,815,359
60,090	65,780	67,441	71,808	73,458	74,060	74,678
55,338	59,415	64,901	67,043	68,180	69,134	73,294
250,000	330,358	388,920	560,897	577,362	554,018	519,218
(3,053,243)	3,142,752	3,106,844	2,986,078	2,974,749	2,967,168	2,942,002
2,391,195	2,692,889	2,788,536	2,763,545	2,757,271	2,673,321	2,631,374
73,125	80,087	88,522	94,209	96,092	96,609	97,142
50,646	53,711	55,080	42,122	42,277	42,724	42,499
902,849	950,139	958,195	878,126	877,664	869,693	862,416
354,621	385,754	367,606	355,052	350,734	351,438	348,080
155,291	168,355	152,670	157,762	185,839	186,414	185,636
42,104,900	46,246,175	48,214,729	48,881,872	49,325,752	49,836,176	49,602,035
254,141	287,991	326,934	384,817	380,618	396,238	414,035
317,852	364,666	420,419	495,699	509,792	522,317	535,705
9,731,591	10,770,573	11,628,032	12,733,124	12,917,992	13,078,239	13,191,394
(2,241,134)	2,070,413	1,960,608	1,818,762	1,801,241	1,785,652	1,769,104
(10,641,310)	(11,067,497)	10,671,774	9,957,710	9,861,028	9,785,534	9,731,779
3,259,011	3,034,321	3,087,213	2,657,699	2,607,321	2,561,234	2,520,367
348,184 ^(l)	358,466	381,321	395,440	399,114	401,489	402,972

TABLE 1-I: INCLUSIVE MEMBERSHIP, 50 COMPILATIONS

The following are the figures reported on inclusive membership in religious bodies in the U.S. in 50 compilations, between 1890 and 1978 as reported in the Census of Religious Bodies, as indicated, and by private publications. For years omitted, no compilations were made.

1890	41,699,342	(CRB) ¹	1953	94,842,845	(YBAC)
1906	35,068,058	(CRB)	1954	97,482,611	(YBAC)
1916	41,926,852	(CRB)	1955	100,162,529	(YBAC)
1926	54,576,346	(CRB)	1956	103,224,954	(YBAC)
1931	59,268,764	(CH) ²	1957	104,189,678	(YBAC)
1932	60,157,392	(CH)	1958	109,557,741	(YBAC)
1933	60,812,624	(CH)	1959	112,226,905	(YBAC)
1934	62,007,376	(CH)	1960	114,449,217	(YBAC)
1935	62,678,177	(CH)	1961	116,109,929	(YBAC)
1936	55,807,366	(CRB)	1962	117,946,002	(YBAC)
1936	63,221,996	(CH)	1963	120,965,238	(YBAC)
1937	63,848,094	(CH)	1964	123,307,449	(YBAC)
1938	64,156,895	(YBAC) ³	1965	124,682,422	(YBAC)
1940	64,501,594	(YBAC)	1966	125,778,656	(YBAC)
1942	68,501,186	(YBAC)	1967	126,445,110	(YBAC)
1944	72,492,699	(YBAC)	1968	128,469,636	(YBAC)
1945	71,700,142*	(CH)	1969	128,505,084	(YBAC)
1946	73,673,182*	(CH)	1970	131,045,053	(YBAC)
1947	77,386,188	(CH)	1971	131,389,642	(YBAC)
1948	79,435,605	(CH)	1972	131,424,564	(YBAC)
1949	81,862,328	(CH)	1973	131,245,139	(YBACC) ⁴
1950	86,630,490	(YBAC)	1974	131,871,743	(YBACC)
1951	88,673,005	(YBAC)	1975	131,012,953	(YBACC)
1952	92,277,129	(YBAC)	1976	131,897,539	(YBACC)
			1977	132,812,470	(YBACC)
			1978	133,748,776	(YBACC)

Note: For certain other years *Christian Herald*, New York, published compilations of "communicant" or adult membership only. These totals are not included in the table because they are not comparable with the inclusive figures here noted.

¹ CRB—Census of Religious Bodies, Bureau of the Census, Washington.

² CH—*The Christian Herald*, New York.

³ YBAC—*Yearbook of American Churches*, New York.

⁴ YBACC—*Yearbook of American and Canadian Churches*, New York.

*Including only bodies with over 50,000 members.

2. CHURCH FINANCIAL STATISTICS AND RELATED DATA, UNITED STATES AND CANADA

For this edition of the *Yearbook of American and Canadian Churches*, complete financial data were supplied by 42 United States communions. The results are presented in the table entitled "Some Statistics of Church Finances—United States Churches." The data are complete for each communion in the three major categories of reporting. It will be noted that Total Contributions are the sum total of Total Congregational Finances and Total Benevolences.

Similarly, data were supplied by 25 Canadian church bodies. The information is included in the table "Some Statistics of Church Finances—Canadian Churches." Both the U.S. and Canadian data are current, and incomplete information submitted by denominations has been excluded from the tables.

A third table, "Summary Statistics of Church Finances," provides totals for the U.S. and Canadian bodies. The 42 U.S. bodies report total contributions of \$7,454,316,525 and the 25 Canadian groups \$357,633,159. It must be remembered however, that many of the Canadian groups are not wholly Canadian denominations but, rather, sections of denominations existing and headquartered in the U.S. Only 8 of the 25 bodies listed in the table "Some Statistics of Church Finances—Canadian Churches" are strictly Canadian denominations. Per capita contributions for full membership of U.S. communions amounted to \$176.37 and for the Canadian bodies, \$181.80. Benevolences as a percentage of total contributions amounted to 19.9 percent for the U.S. bodies and 25.4 percent for the Canadian.

Readers of the tables should be aware of the fact that the Canadian and U.S. financial data appearing in this section are only a significant part of total contributions from members of all communions. Not all bodies in the U.S. and Canada gather church financial data centrally, and some have information but do not reveal it publicly. Additionally, little is known about other major segments of church financial income such as earned income, interest from investments, and bequests.

Comparisons between this year's aggregate financial data and those in previous editions of the *Yearbook* should not be made, since the same bodies do not report financial data each year. However, for an individual denomination, or groups of denominations, reporting annually over time, comparisons can be made.

Comparative data for ten major Protestant denominations in the U.S. among the 42 listed in this section show a total 1978 membership of 24,893,417 or 580,716 less than the same churches' total for 1977. Yet these fewer members increased total giving in the ten denominations by 8.5 percent. When this is compared with an 9.0 percent rate of inflation in the U.S. in 1978, the total effect is decreased real income for these denominations. For Canada, comparative statistics for ten communions indicate a decrease in membership from 1977 to 1978 of 7,400 to a total of 1,283,533 and an increase in giving of \$23,701,790 to a total of \$247,358,423. Assuming an inflation rate in Canada of 8.4 percent for 1978, the total contributions of these ten communions show a real increase, after inflation, of \$2,923,683.

The other statistical charts and tables as well as the textual and bibliographical materials in the section present useful background information for interpreting church finances. The data are completely new and come from both Canadian and U.S. sources.

SOME STATISTICS OF CHURCH FINANCES

COMMUNION	Year	Full or* Confirmed Membership	Inclusive** Membership	TOTAL CONTRIBUTIONS		
				Total Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership
African Methodist Episcopal Zion Church	1978	983,701	1,093,001	\$ 49,309,967	\$ 50.13	\$ 45.11
American Baptist Churches in the U.S.A.	1977	1,316,760	1,316,760	222,884,570	169.27	169.27
The American Lutheran Church	1978	1,773,179	2,377,235	313,517,665	176.81	131.88
Associate Reformed Presbyterian Church, General Synod	1978	28,644	32,139	7,392,977	258.10	230.03
Christian Church (Disciples of Christ)	1978	791,633	1,231,817	192,039,822	242.59	155.90
Church of God (Anderson, Indiana)	1978	173,753	173,753	68,845,378	396.23	396.23
Church of God General Conference (Oregon, Illinois)	1978	7,550	7,550	1,245,000	164.90	164.90
Church of the Brethren	1978	175,335	175,335	34,873,751	198.90	198.90
Church of the Nazarene	1978	462,124	462,724	178,455,549	386.16	385.66
Conservative Congregational Christian Conference	1978	22,750	22,750	5,954,312	261.73	261.73
Cumberland Presbyterian Church	1978	88,093	93,268	15,794,637	179.30	169.35
The Episcopal Church	1978	1,975,234	2,815,359	430,116,564	217.76	152.77
Evangelical Church of North America	1978	12,210	12,210	6,513,165	533.43	533.43
Evangelical Congregational Church	1979	28,459	28,459	6,969,660	244.90	244.90
The Evangelical Covenant Church of America	1978	74,678	74,678	34,218,331	458.21	458.21
Evangelical Lutheran Synod	1978	14,833	19,705	3,468,851	233.66	176.03
Evangelical Mennonite Church	1978	3,634	3,634	2,076,657	571.45	571.45
Free Methodist Church of North America	1978	55,493	73,294	34,033,258	613.29	464.34
Free Will Baptists, National Association of	1978	216,831	216,831	33,671,826	155.29	155.29
Friends United Meeting	1978	53,390	62,080	10,141,221	189.95	163.36
Grace Brethren Churches, Fellowship of	1978	39,605	39,605	23,087,997	582.96	582.96
Independent Fundamental Churches of America	1979	120,499	266,450	79,308,185	658.16	297.65
Lutheran Church in America	1978	2,183,666	2,942,002	349,612,711	160.11	118.84
Lutheran Church—Missouri Synod	1978	1,969,279	2,631,374	388,164,990	197.11	147.51
Mennonite Brethren Churches	1978	16,042	16,042	5,272,969	328.70	328.70
Mennonite Church	1978	97,142	97,142	36,993,174	380.82	380.82
Moravian Church in America, Northern Province	1978	24,854	31,765	5,067,266	203.88	159.52
Moravian Church in America, Southern Province	1978	17,126	21,002	3,145,887	183.69	149.79
North American Baptist Conference	1978	42,499	42,499	15,189,292	357.41	357.41
Orthodox Presbyterian Church	1978	10,939	15,806	5,243,093	479.30	331.71
Presbyterian Church in America	1978	73,665	82,095	32,633,691	443.00	397.52
Presbyterian Church in the United States	1978	862,416	862,416	243,010,389	281.77	281.77
The Primitive Methodist Church, U.S.A.	1978	9,376	10,222	2,636,904	281.24	257.96
Reformed Church in America	1978	212,631	348,080	76,034,078	357.58	218.43
Seventh-day Adventists	1978	535,705	535,705	330,737,725	617.39	617.39
Seventh Day Baptist General Conference	1978	5,181	5,181	1,164,426	224.75	224.75
Southern Baptist Convention	1978	13,191,394	13,191,394	1,984,583,145	150.45	150.45
United Church of Christ	1978	1,769,104	1,769,104	270,382,991	152.84	152.84
The United Methodist Church	1977	9,731,779	9,731,779	1,264,191,548	129.90	129.90
The United Presbyterian Church in the U.S.A.	1978	2,520,367	2,520,367	578,057,378	229.35	229.35
The Wesleyan Church	1978	86,064	99,016	45,059,083	523.55	455.07
Wisconsin Evangelical Lutheran Synod	1978	303,944	402,972	63,216,424	207.98	156.87

*Full or Confirmed Membership refers to those with full, communicant, or confirmed status.

—UNITED STATES CHURCHES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Total Benevolences	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Benevolences as a Percentage of Total Contributions
\$ 45,853,898	\$ 46.61	\$ 41.95	\$ 3,456,069	\$ 3.52	\$ 3.16	7.0%
191,458,544	145.40	145.40	31,426,026	23.87	23.87	14.1
256,371,804	144.58	107.84	57,145,861	32.23	24.04	18.2
5,865,416	204.77	182.50	1,527,561	53.33	47.53	20.7
166,249,455	210.01	134.96	25,790,367	32.58	20.94	13.4
57,530,848	331.66	331.66	11,214,530	64.55	64.55	16.3
1,135,000	150.33	150.33	110,000	14.57	14.57	8.8
25,397,531	144.85	144.85	9,476,220	54.05	54.05	27.2
153,943,138	333.12	332.69	24,512,411	53.04	52.97	13.7
4,343,900	190.94	190.94	1,610,412	70.79	70.79	27.0
13,657,931	155.04	146.44	2,136,706	24.26	22.91	13.5
365,885,454	185.24	129.96	64,231,110	32.52	22.81	14.9
5,253,975	430.30	430.30	1,259,190	103.13	103.13	19.3
5,514,834	193.78	193.78	1,454,826	51.12	51.12	20.9
26,200,708	350.85	350.85	8,017,623	107.36	107.36	23.4
2,629,719	177.29	133.45	839,132	56.57	42.58	24.2
1,281,761	352.71	352.71	794,896	218.74	218.74	38.3
23,911,458	430.89	326.24	10,121,800	182.40	138.10	29.7
27,973,595	129.01	129.01	5,696,231	26.28	26.28	16.9
8,172,337	153.07	131.64	1,968,884	36.88	31.72	19.4
20,009,221	505.22	505.22	3,078,776	77.74	77.74	13.3
64,736,216	537.23	242.96	14,571,969	120.93	54.69	18.4
277,186,563	126.94	94.22	72,426,148	33.17	24.62	20.7
329,134,237	167.13	125.08	59,030,753	29.98	22.43	15.2
3,285,242	204.79	204.79	1,987,727	123.91	123.91	37.7
22,922,417	235.97	235.97	14,070,757	144.85	144.85	38.0
4,441,750	178.71	139.52	625,536	25.17	19.60	12.3
2,297,156	134.13	109.38	848,731	49.56	40.41	27.0
11,629,309	273.64	273.64	3,559,983	83.77	83.77	23.4
4,107,705	375.51	259.88	1,135,588	103.79	71.83	21.7
24,446,721	331.86	297.79	8,186,970	111.14	99.73	25.1
194,685,709	225.74	225.74	48,324,680	56.33	56.03	19.9
2,138,541	228.09	209.21	496,363	53.15	48.75	18.9
60,494,317	284.50	173.79	15,539,761	73.08	44.64	20.4
104,044,989	194.22	194.22	226,692,736	423.17	423.17	68.5
877,769	169.42	169.42	286,657	55.33	55.33	24.6
1,668,120,760	126.46	126.46	316,482,385	23.99	23.99	15.9
232,593,033	131.48	131.48	37,789,958	21.36	21.36	14.0
972,038,703	99.88	99.88	292,152,845	30.02	30.02	23.1
498,187,102	197.66	197.66	79,870,274	31.69	31.69	13.8
36,819,228	427.81	371.85	8,239,855	95.74	83.22	18.3
50,255,539	185.34	124.71	12,960,865	42.64	32.16	20.5

**Inclusive Membership refers to those who are full, communicant, or confirmed members, plus other members listed as baptized, nonconfirmed, or noncommunicant.

SOME STATISTICS OF CHURCH FINANCES

COMMUNION	Year	Full or* Confirmed Membership	Inclusive** Membership	TOTAL CONTRIBUTIONS		
				Total Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership
The Anglican Church of Canada	1977	599,903	1,001,927	\$ 73,120,061	\$121.88	\$ 72.98
Baptist Convention of Ontario and Quebec	1978	38,000	47,600	12,780,043	336.32	268.49
Baptist General Conference	1978	5,288	5,288	3,363,603	636.09	636.09
Baptist Union of Western Canada	1978	19,020	19,020	6,527,681	343.20	343.20
The Bible Holiness Movement	1979	211	372	29,946	141.92	80.50
Christian Church (Disciples of Christ)	1978	2,693	4,753	934,200	346.90	196.55
Church of the Foursquare Gospel of Western Canada	1978	2,025	2,025	926,063	457.32	457.32
Church of the Nazarene	1978	8,502	8,537	3,763,473	442.66	440.84
The Evangelical Covenant Church of Canada	1978	1,127	1,127	782,522	694.34	694.34
The Evangelical Lutheran Church of Canada	1978	57,961	82,065	9,196,119	158.70	112.08
The Free Methodist Church in Canada	1978	4,600	5,951	3,387,955	736.52	569.30
Lutheran Church—Canada	1978	66,732	92,939	10,931,456	163.81	117.62
Lutheran Church in America— Canada Section	1978	88,182	121,693	13,022,741	147.68	107.02
Mennonite Brethren Churches of North America, Canadian Conference of	1978	20,900	20,900	11,413,901	546.12	546.12
Mennonite Church	1978	9,819	9,819	3,294,624	335.54	335.54
Mennonites in Canada, Conference of	1978	25,818	25,818	8,594,532	332.89	332.89
Moravian Church in America, Northern Province, Canadian District of the	1978	1,137	1,684	322,168	283.35	191.31
North American Baptist Conference	1978	14,742	14,742	6,697,265	454.30	454.30
Presbyterian Church in Canada	1978	166,920	166,920	31,576,561	189.18	189.18
Reformed Church in America— Ontario Classis	1978	2,753	5,541	911,805	331.21	164.56
Seventh-day Adventist Church in Canada	1978	29,258	29,258	22,138,711	756.67	756.67
United Baptist Convention of the Atlantic Provinces	1978	61,130	61,130	12,276,468	200.83	200.83
The United Church of Canada	1978	735,430	2,087,313	117,492,742	159.76	56.29
The Wesleyan Church	1978	4,203	4,750	3,972,200	945.08	836.25
Wisconsin Evangelical Lutheran Synod	1978	733	938	174,319	237.82	185.84

*Full or Confirmed Membership refers to those with full, communicant, or confirmed status.

**Inclusive Membership refers to those who are full, communicant, or confirmed members, plus other members listed as baptized, nonconfirmed, or noncommunicant.

†Although most denominations reported Canadian dollars for this table, certain denominations reported U.S. dollars. In order to standardize these amounts, U.S. dollars were multiplied by 1.156, a factor which represents the average differential in exchange rates over the four quarters of 1978. Thus the totals are all expressed in Canadian dollar amounts.

SUMMARY STATISTICS

	Total Bodies	Full or* Confirmed Membership	Inclusive** Membership	TOTAL CONTRIBUTIONS		
				Total Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership
United States Communions	42	42,265,227	45,954,600	\$ 7,454,316,525	\$176.37	\$162.21
Canadian Communions†	25	1,967,087	3,822,110	357,633,159	181.80	93.57

*Full or Confirmed Membership refers to those with full, communicant, or confirmed status.

**Inclusive Membership refers to those who are full, communicant, or confirmed members, plus other members listed as baptized, nonconfirmed, or noncommunicant.

†Shown in Canadian dollars

—CANADIAN CHURCHES*

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Total Benevolences	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Benevolences As a Percentage of Total Contributions
\$ 56,158,484	\$ 93.61	\$ 56.05	\$16,961,577	\$ 28.27	\$ 16.93	23.2%
10,716,663	282.02	225.14	2,063,360	54.30	43.35	16.1
2,709,768	512.44	512.44	653,835	123.65	123.65	19.4
5,074,902	266.82	266.82	1,452,779	76.38	76.38	22.3
8,506	40.31	22.87	21,440	101.61	57.63	71.6
811,628	301.38	170.76	122,572	45.52	25.79	13.1
858,361	423.88	423.88	67,702	33.44	33.44	7.3
3,267,486	384.32	382.74	495,987	58.34	58.10	13.2
597,291	529.98	529.98	185,231	164.36	164.36	23.7
7,491,927	129.26	91.29	1,706,192	29.44	20.79	18.5
2,526,347	549.21	424.52	861,608	187.31	144.78	25.4
8,413,941	126.08	90.53	2,517,515	37.73	27.09	23.0
10,264,550	116.40	84.35	2,758,191	31.28	22.67	21.2
5,948,252	284.61	284.61	5,465,649	261.51	261.51	47.9
1,888,292	192.31	192.31	1,406,332	143.23	143.23	42.7
4,491,215	173.96	173.96	4,103,317	158.93	158.93	47.7
255,602	224.80	151.78	66,566	58.55	39.53	20.7
4,807,597	326.12	326.12	1,889,668	128.28	128.28	28.2
27,083,865	162.26	162.26	4,492,696	26.92	26.92	14.2
757,208	275.05	136.66	154,597	56.16	27.90	17.0
5,948,947	203.33	203.33	16,189,764	553.34	553.34	73.1
10,516,727	172.04	172.04	1,759,741	28.79	28.79	14.3
93,420,817	127.03	44.76	24,071,925	32.73	11.53	20.5
2,643,364	628.92	556.50	1,328,836	316.16	279.75	33.5
123,154	168.01	131.29	51,165	69.80	54.55	29.4

OF CHURCH FINANCES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Total Benevolences	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Benevolences As a Percentage of Total Contributions
\$ 5,973,183,533	\$141.33	\$129.98	\$1,481,132,992	\$35.04	\$32.23	19.9%
266,784,914	135.62	69.80	90,848,245	46.18	23.77	25.4

TOTAL GIVING IN 1978, CONTRIBUTIONS AND DISTRIBUTIONS (In Billions)

Contributions			Distributions		
		Percent of Total			Percent of Total
Individuals	\$32.80	82.9%	Religion	\$18.40	46.5%
Bequests	2.60	6.6	Health and Hospitals	5.45	13.8
Foundations	2.16	5.5	Education	5.52	14.0
Corporations	2.00	5.0	Social Welfare	3.99	10.0
			Arts & Humanities	2.49	6.3
			Civic & Public	1.14	2.9
			Other	2.57	6.5

Total giving in 1978 is estimated at \$39.56 billion, an increase of 9.4 percent over the \$36.15 billion in 1977 according to *Giving USA: 1979 Annual Report*, published by the American Association of Fund-Raising Counsel, New York.

"Religion" as a category received an estimated \$18.40 billion in 1978, or 46.5 percent of total giving.

The greatest amount of contributions came from living donors, a total of \$32.80 billion, or 82.9 percent of the total. If that is combined with bequest giving of \$2.60 billion it equals 89.5 percent of all giving in 1978.

AVERAGE INCOME WITH AVERAGE CHARITABLE DONATIONS, IN DOLLARS, AND AS A PERCENTAGE OF AVERAGE INCOME, BY AGE AND SEX, CANADA, 1976

Age	Sex	Average Income	Average Donations	% of Income
20 and under	Male	\$ 6,791.28	\$ 4.70	0.07%
	Female	5,644.71	5.72	0.10
20 to 29	Male	11,528.95	18.28	0.16
	Female	8,475.51	12.27	0.14
30 to 39	Male	16,847.17	57.09	0.34
	Female	10,130.83	20.66	0.20
40 to 49	Male	18,787.22	103.20	0.55
	Female	10,091.03	38.90	0.39
50 to 59	Male	17,888.43	123.03	0.69
	Female	10,315.06	75.40	0.73
60 to 64	Male	16,054.09	143.88	0.90
	Female	10,553.19	96.78	0.92
65 and over	Male	15,694.61	234.68	1.50
	Female	12,279.68	196.91	1.60
Total Taxpayers	Male	15,303.87	75.01	0.49
	Female	9,479.45	39.57	0.42

Source: *Taxation Statistics, 1978 Edition* (1976 information)

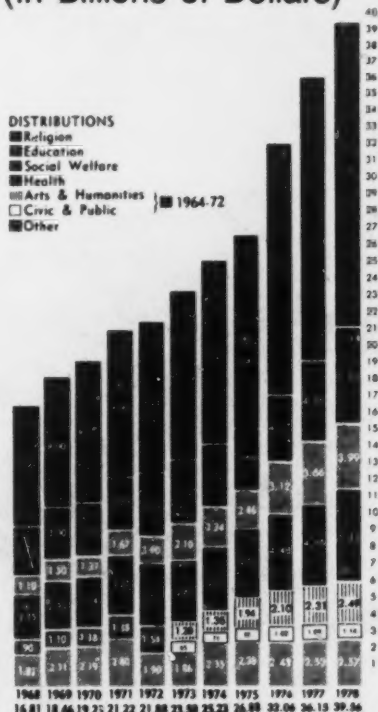
Ottawa: Department of National Revenue, Taxation. Pages 52 to 59

INDIVIDUAL GIVING AS A PERCENTAGE OF PERSONAL INCOME AND DISPOSABLE PERSONAL INCOME 1965-1978 (In Billions of Dollars)

Year	Personal Income	Individual Giving	As % of Personal Income	Disposable Personal Income	As % of Disposable Personal Income
1965.....	\$537.0	9.28	1.72	\$ 472.2	1.96
1966.....	584.9	10.53	1.80	510.4	2.06
1967.....	626.6	11.14	1.77	544.5	2.04
1968.....	685.2	12.60	1.83	588.1	2.14
1969.....	745.8	13.60	1.82	630.4	2.15
1970.....	801.3	14.40	1.79	685.9	2.09
1971.....	859.1	15.40	1.79	742.8	2.07
1972.....	942.5	16.84	1.78	801.3	2.10
1973.....	1,054.3	18.36	1.74	903.1	2.03
1974.....	1,154.7	19.80	1.71	983.6	2.01
1975.....	1,246.0	21.47	1.72	1,076.8	1.99
1976.....	1,375.3	26.26	1.91	1,181.7	2.22
1977.....	1,536.7	29.45	1.91	1,309.0	2.25
1978.....	1,707.6	32.80	1.92	1,451.4	2.26

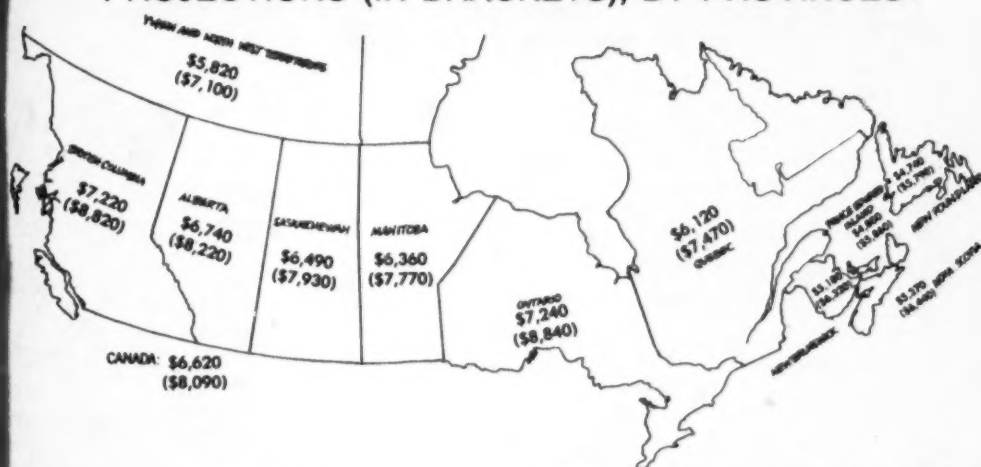
Source: *Giving USA: 1979 Annual Report*. New York: American Association of Fund-Raising Counsel, 1979, p. 10.

RECIPIENTS OF GIVING 1968-1978 (In Billions of Dollars)



Source: *Giving USA: 1979 Annual Report*, New York, American Association of Fund-Raising Counsel, p. 23.

CANADIAN PER CAPITA PERSONAL DISPOSABLE INCOME IN DOLLARS, 1978 ESTIMATES, WITH 1980 PROJECTIONS (IN BRACKETS), BY PROVINCES



Source: *The Financial Post Survey of Markets*, 1979. Toronto: Maclean-Hunter Ltd., 1978.

UNITED STATES PER CAPITA PERSONAL INCOME 1978, BY STATES, AND PERCENTAGE OF CHANGE FROM 1977

Rank	State	Per Capita Personal Income ¹	% Change 1977-1978
1	Alaska	\$10,851	3.4%
2	Dist. of Columbia	10,022	11.6
3	Wyoming	9,096	21.0
4	Nevada	9,032	13.2
5	Connecticut	8,914	10.7
6	California	8,850	11.9
7	New Jersey	8,818	10.7
8	Illinois	8,745	10.0
9	Delaware	8,604	11.4.
10	Washington	8,450	11.7
11	Utah	8,450	11.7
12	Michigan	8,442	11.0
13	Hawaii	8,380	8.8
14	Maryland	8,306	9.7
15	New York	8,267	9.9
16	Massachusetts	8,063	11.0
17	Colorado	8,001	11.7
18	Kansas	8,001	12.0
19	Iowa	7,873	14.3
20	Minnesota	7,847	10.2
21	Oregon	7,839	11.8
22	Ohio	7,812	10.2
	UNITED STATES	7,810	11.2
23	Pennsylvania	7,733	10.5
24	Texas	7,697	12.7
25	Indiana	7,696	11.2
26	Virginia	7,624	11.4
27	Wisconsin	7,597	10.7
28	Rhode Island	7,526	11.1

Rank	State	Per Capita Personal Income ¹	% Change 1977-1978
29	Florida	7,505	12.1%
30	North Dakota	7,478	27.4
31	Nebraska	7,391	10.7
32	Arizona	7,374	13.1
33	Missouri	7,342	10.2
34	New Hampshire	7,277	10.6
35	Montana	7,051	15.7
36	Oklahoma	6,951	10.9
37	South Dakota	6,841	14.9
38	Idaho	6,813	13.6
39	Georgia	6,700	11.6
40	Louisiana	6,640	12.4
41	Kentucky	6,615	10.5
42	North Carolina	6,607	11.7
43	Vermont	6,541	12.3
44	New Mexico	6,505	11.3
45	Tennessee	6,489	11.9
46	West Virginia	6,456	7.6
47	Maine	6,333	10.1
48	Alabama	6,247	10.9
49	South Carolina	6,242	10.7
50	Arkansas	6,183	12.0
51	Mississippi	5,736	14.1

¹Preliminary.

Source: U.S. Department of Commerce, Bureau of Economic Analysis, *Survey of Current Business*, April, 1979, Adapted from Table 1, p. 20.

FAMILIES AND UNRELATED INDIVIDUALS BY TOTAL MONEY INCOME IN 1977 (Families and unrelated individuals as of March, 1978)

Total money income	Families		Unrelated Individuals	
	Number (thousands)	Percent distribution	Number (thousands)	Percent distribution
Total.....	57,215	100.0	23,110	100.0
\$2,000-4,999.....	5,343	9.4	9,959	43.2
\$5,000-8,999.....	8,358	14.6	5,589	24.2
\$9,000-13,999.....	10,475	18.2	4,087	17.7
\$14,000-17,999.....	8,414	14.7	1,808	7.9
\$18,000-24,999.....	11,817	20.6	1,042	4.5
\$25,000 and over.....	12,808	22.4	626	2.7
Median Income.....	\$16,009		\$5,907	
Mean Income.....	\$18,264		\$7,981	

Source: Adapted from U.S. Bureau of the Census, *Current Population Reports*, Series P-60, No. 118, "Money Income in 1977 of Families and Persons in the United States," U.S. Government Printing Office, Washington, D.C., 1979, Table A, p. 2.

"White families had a median income of \$16,740 in 1977, which represented a marginal increase (1 percent) over their 1976 median in real terms. The 1977 median income of Black families (\$9,560) and Spanish families (\$11,420) did not differ significantly from their respective 1976 median incomes after adjusting for inflation."

PRETAX INCOME IN 1979 NECESSARY TO EQUAL 1960 PURCHASING POWER

1960 Pretax Income	\$3,000	\$ 5,000	\$10,000	\$15,000	\$25,000	\$ 50,000	\$100,000
Less: Federal income tax	36	380	1,218	2,213	4,719	14,043	39,894
Less: Social security tax	90	144	144	144	144	144	144
Equals: Income after taxes	2,874	4,476	8,638	12,643	20,137	35,813	59,962
1979 Necessary Pretax Income	\$6,960	\$12,113	\$25,043	\$37,531	\$64,628	\$129,978	\$236,094
Less: Federal income tax	(304)	722	3,089	6,049	15,318	43,375	92,040
Less: social security tax	427	743	1,404	1,404	1,404	1,404	1,404
Less: Amount to cover inflation since 1960	3,963	6,172	11,912	17,435	27,769	49,386	82,688
Equals: Income after taxes in 1960 dollars	2,874	4,476	8,638	12,643	20,137	35,813	59,962

Source: *Economic Road Maps*, Nos. 1852-1853, April, 1978. New York, The Conference Board, 1978.

"Federal income and social security taxes are computed for married couples, only one of whom works, with two children. No allowances are made for any other taxes."

The above data indicate, among other things, that to obtain an income after taxes of \$12,643 (in 1960 dollars) in 1979, an income of \$37,531 would be necessary, whereas in 1960 it took an income of \$15,000. The amount to cover inflation since 1960 amounts to \$17,435.

UNITED STATES PERSONAL CONSUMPTION BY TYPE OF EXPENDITURES 1974 and 1977 (In Billions of Dollars)

	1974	1977	% Increase or Decrease
Food and Tobacco ¹	203.7	261.8	28.5%
Clothing, Accessories and Jewelry.....	76.3	95.6	25.3
Personal Care.....	13.5	16.7	23.7
Housing.....	136.5	184.6	35.2
Household Operation.....	130.6	176.9	35.4
Medical Care Expenses.....	76.9	118.0	53.5
Personal Business.....	45.5	60.4	32.7
Transportation.....	115.1	172.1	49.6
Recreation.....	60.9	81.2	33.3
Private Education and Research.....	13.8	18.8	36.2
Religious and Welfare Activities.....	11.6	15.4	32.8
Foreign Travel and Other, Net.....	5.3	5.1	-3.8
Total	889.7	1,206.6	35.6

¹Expenditures for Alcoholic Beverages, included in this total, amounted to \$23.0 billion in 1974 and \$28.2 billion in 1977, an increase of 22.6%. Tobacco Product expenditures over the four-year period 1974-77 rose from \$13.8 billion to \$16.5 billion, an increase of 19.6%.

Source: Adapted from U.S. Department of Commerce, Bureau of Economic Analysis, *Survey of Current Business*, July, 1978, Table 2.6—Personal Consumption Expenditures by Type of Expenditures, p. 37.

**SELECTED AVERAGE CANADIAN URBAN FAMILY
EXPENDITURES IN SELECTED MAJOR CITIES, AS
PERCENTAGE
OF TOTAL EXPENDITURES, 1976 (ALL FAMILIES AND
UNATTACHED INDIVIDUALS)**

	St. John's \$16,964	Halifax \$16,913	Montreal \$16,499	Ottawa \$20,679	Toronto \$19,124	Winnipeg \$14,994	Edmonton \$17,943	Vancouver \$18,840
Total Expenditures								
Selected Expenditures:								
Food	17.6%	14.2%	18.2%	13.8%	15.1%	16.9%	15.2%	15.0%
Shelter	15.1	15.8	14.7	15.9	16.5	15.5	15.0	16.1
Travel and								
Transportation	13.0	13.8	12.1	12.1	11.8	12.9	14.3	12.5
Clothing	7.2	6.9	7.6	6.5	7.0	7.1	7.2	5.9
Security (e.g. Savings, Insurance)	5.3	6.0	4.6	6.4	5.1	5.7	4.7	5.4
Recreation	3.0	4.4	3.5	4.2	3.8	4.1	4.2	4.1
Alcoholic Beverages	2.2	1.9	1.9	1.8	2.0	1.9	1.8	2.0
Cigarettes and Tobacco	1.8	1.4	1.8	1.2	1.1	1.4	1.0	0.9
Education (excluding Taxes)	.7	1.0	.6	1.0	.7	.7	.8	.6
Reading	.5	.6	.7	.6	.5	.5	.5	.5
Charitable Gifts:								
Religious Organizations	.6	.5	.1	.3	.4	.5	.6	.4
Charitable Gifts: Other Organizations	.1	.2	.1	1.4	.2	.2	.2	.2

Source: *Urban Family Expenditure, 1976*. Ottawa: Statistics Canada, 1979. Catalogue No. 62-547, Table 21

EFFECTS OF INFLATION ON PER CAPITA GIVING 1961-1978

Constant H. Jacquet, Jr.
Office of Research, Evaluation and Planning
National Council of Churches

Somewhere between 38 and 52 religious bodies have been able to supply annually complete financial data on total contributions received. Total contributions are the sum of all benevolences plus all congregational finances. Representing roughly 20 percent of the total number of U.S. denominations and 30 percent of total U.S. membership reported to the *Yearbook of American and Canadian Churches*, giving to these bodies is approximately 40 percent of total church contributions in the U.S. in any given year.

At least four reasons why more denominations do not supply statistical data on church finances are: 1) the desire to keep the information confidential, 2) a belief that there are biblical restrictions against this type of accounting, 3) a lack of adequate statistical programs in denominations to report accurate membership and financial data, and 4) denominational politics that do not require full reporting to a central office.

The fragmentary information currently received, however, provides a good "sample" that helps to determine what is happening in the area of U.S. church contributions. It should be remembered that these are aggre-

gate data and the experiences of individual denominations may vary from what is presented here.

Organized religion, like other privately financed agencies, is on the whole, struggling with powerful forces of inflation in the U.S. Although the dollar amounts of giving have increased from \$69.00 per capita full member in 1961 to \$176.37 in 1978, an increase of 156 percent, in constant 1967 dollars the increase is only from \$77.01 in 1961 to \$90.31 in 1978, an increase in real terms of only 17 percent. Therefore, much education and action in the area of stewardship has been necessary to defend the financial structure of organized religion.

Though it is generally known that benevolences average roughly 20 percent of contributions from year to year, there is some evidence available, at least for certain large mainline Protestant bodies, that the pattern of distribution of benevolence money has shifted somewhat to local and regional agencies and away from national agencies. This trend is having a considerable effect on the structures and staffing of national denominational agencies in some communions.

DENOMINATIONAL PER CAPITA FULL MEMBER CONTRIBUTIONS, AND ADJUSTED TO 1967 DOLLARS, 1961-1978

1961-1969				1970-1978			
Year	No. of Denoms.	Per Capita Full Member	Constant 1967 Dollars	Year	No. of Denoms.	Per Capita Full Member	Constant 1967 Dollars
1961.....	46	\$69.00	\$77.01	1970.....	45	\$ 96.84	\$83.27
1962.....	42	68.76	75.89	1971.....	42	103.94	85.69
1963.....	41	69.87	76.19	1972.....	39	110.29	88.12
1964.....	41	72.04	77.55	1973.....	40	118.16	88.77
1965.....	38	77.75	82.38	1974.....	44	127.16	86.09
1966.....		(Not Reported)		1975.....	43	138.54	85.94
1967.....		(Not Reported)		1976.....	43	149.07	87.43
1968.....	52	95.31	91.47	1977.....	45	159.33	87.78
1969.....	48	99.68	90.78	1978.....	42	176.37	90.31

3. SOME TRENDS AND DEVELOPMENTS

This year, this section contains information on three surveys. The first is "An Overview of Mainline Protestantism in Canada and the United States of America," by Harold Fallding, Professor of Sociology, University of Waterloo, Waterloo, Ontario. Dr. Fallding presents many interesting similarities and differences in religious organization and in the impact of religious institutions on the theological and social climate in both Canada and the U.S.

This article is followed by two reports appearing yearly in this section of the *Yearbook*—"The 1978 Official Catholic Data" and "Trends in Seminary Enrollment: 1974-1979," prepared by the Association of Theological Schools in the U.S. and Canada.

AN OVERVIEW OF MAINLINE PROTESTANTISM IN CANADA AND THE UNITED STATES OF AMERICA*

By

Harold Fallding

Professor of Sociology, University of Waterloo
Waterloo, Ontario

When we attend to both likenesses and differences in comparing American and Canadian Protestantism, a striking fact emerges. The differences appear more clearly in the impact made by Protestantism on the society. The likenesses stand out when we look at the way Protestantism goes about pursuing its own goals in the two countries. Let us, then, divide this analysis into two parts. First, Protestantism's impact on society will be examined, and in two aspects: (1) its role in nation-making, and (2) its efforts to secure religious liberty. Then its internal life will be examined by considering the adaptations it has made in three major areas: (1) social teachings, (2) evangelistic and pastoral ministry, and (3) doctrinal instruction.

PROTESTANTISM'S IMPACT ON THE SOCIETY

Much of the difference in the religion of the two nations is the only to be expected result of their difference in scale. For, to the nearest million, America's population

stood at 203 million in 1970, Canada's at 22 million in 1971. Its numbers have allowed the United States an elaboration of life and culture that makes it recognizably its own civilization, but I doubt that this could be claimed for Canada. It is to this difference that we can attribute, for instance, the lower level of theological productivity in Canada. For Canada has no Reinhold Niebuhrs or Paul Tillichs to offer us. Rather, the religious leaders Canada celebrates—men like Laval, Strachan, Ryerson, Aberhart, Coady, and Vanier—have been men of action devising forms of organization to implement received ideas. To this difference of scale we can also attribute, at least in part, the greater proliferation of new religious movements in the United States and the greater sectarian diversity.

1. Protestantism's role in nation-making

The two nations' different ideas of national mission have, however, had the same determining importance as scale. For, from

* This article is a direct abridgment of "Mainline Protestantism in Canada and the United States of America: an overview," *Canadian Journal of Sociology*, 3(2) 1978, and is reproduced in this form by permission of the editors. For reasons of space bibliographical references are omitted from the abridgment, but may be obtained by referring to the original paper.

the first, but especially from the time of the Revolutionary War, the United States has been dedicated to distinctive nationhood, and it came in time to include world leadership under that mission. This has made it essentially innovating culturally. Canada, by contrast, is essentially a colonial development—although I mean colonial in the best sense: the extension, missionizing sense of taking a metropolitan culture to some new place. I do not believe Canada has ever found reason to repudiate this colonial character, even though it repudiated dependent colonial status. Canada remains a traditional society dedicated to consolidating in North America the British and French cultural traditions and, to a lesser extent, some other European traditions as well.

Canada struggled zealously for political independence from the parent authority, but this was a matter of achieving independence in the copy. The more faithful the copy they could make in North America of British and French institutions, the greater was the proof that Canadians could manage on their own. The more faithful this copy, likewise, the greater resistance they would offer to conquest by or absorption into the American political system; a concern that Canadians developed quite early. The Canadian idea was to live off a cultural inheritance.

But not only did the United States set distinctive nationhood before it, a religious component was integral with that self-conception. There is a sense in which it could be said that the nation was founded for religion's sake, and even for Protestantism's sake. For the settlers were seeking religious freedom, and yet not only that. They also sought to establish an economy and polity, a science, technology, and learning that would give expression to their Protestant belief. That they succeeded in taking leadership in these spheres and maintaining it, is sufficiently evidenced in the research of people like the Beards, Handlin, Merton, Baltzell, and Lenski. This religiously motivated public participation generated its own religious expression, and it became sufficiently autonomous for Bellah to consider it a religious system in its own right now—he calls it "civil religion." This civil religion expressed the conviction that in public and cultural affairs men and women are pursuing the will of God. Because of that, Bellah claims, this civil religion is more distinctively Protestant than it is distinctively Christian even.

Canada's own variety of civil religion is different. It consists in the religious legitimation of sovereignty, a practice which it has inherited from Britain. The American civil religion sanctifies the future to be built, whereas the Canadian civil religion upholds the authority established. The American civil religion is practiced apart from the churches, not in opposition to them, but as a kind of religious supplement. The civil religion of Canada is sponsored by the churches, but mainly today by the Anglican, Presbyterian, and United churches, which perpetuate the nationality loyalty of the formerly established church in Britain. It is mainly a matter of supporting government and offering prayers for its success in securing order and justice. Since the ruling monarch is charged with defending the Christian faith and is made head of the Church of England, the nation thus declares itself officially Christian and under Christ.

But Protestantism made more than this formal contribution to nationhood. The Anglican, Presbyterian, and Methodist churches probably contributed as much to the consolidation of national unity in Canada as any other force operating immediately before and after Confederation. Because their memberships reached into all sections of society and all regions of the country, they had an interest in securing that unity, as Gwynne-Timothy has pointed out. Furthermore, as he also shows, the Anglicans' and Methodists' political concerns were translated fairly directly into the formation and policies of the Conservative and Liberal parties respectively. It seems that Protestantism also assisted by offering the leadership for Canada's industrial development. At least it is the prevalent view that this was so, and in Quebec especially. If greater wealth allows greater social influence, Protestants may also have had greater influence because of this. Census tract data on median incomes in five widely separated Canadian cities showed higher incomes to be associated with Protestantism. Thus we have evidence in Canada, just as in the United States, of Protestants' public leadership, stemming from their activist understanding of religion.

2. *The measures taken to secure religious liberty*

The innovating orientation of the United States is further evident in the way Protestantism went about securing religious liber-

ty, thereby opening a door to sectarianism. The people were freed to experiment with a variety of religious movements that are quite distinctively American in character—even though they might prove to be exportable in the long run. Mormonism, Christian Science, Seventh-day Adventism, Disciples of Christ, Assemblies of God, Jehovah's Witnesses, and the American variety of Baptists—these are truly indigenous. Yet America's great religious diversity is mainly due to the welcome its religious freedom sounded to sects arising elsewhere—and not only to sects, for traditionalists like Catholics and Jews also responded. Elmer Clark counted over 400 sects in the United States a quarter of a century ago. The *1976 Yearbook of American and Canadian Churches* gives membership counts for 223 distinct religious bodies in the United States, as against only 63 in Canada. Yet we do have to get this perspective. Most of the current American church membership is concentrated in a smaller number of these denominations, Westhues' tabulation showing that 87 percent of it falls in 21 of them. Canada seems to have been just as willing as the United States to admit sects from elsewhere, although it cannot claim responsibil-

ity for starting a great many. But in Canada the church membership is even more concentrated than in the States, Westhues' tabulation on this showing that 87 percent of it falls within three denominations.

In both countries the Roman Catholics are the largest single body. In Canada they make between 40 and 50 percent of all church people, in the United States between 30 and 40 percent. They are only outnumbered if the non-Roman Catholics are aggregated. As figures 1 and 2 show, the very composition of mainline Protestantism is quite different for the two countries. In Canada it means the United Church predominantly and then the Anglican church, with the Presbyterians, various Lutherans, and various Baptists supplying a rather trailing tail. In the United States mainline Protestantism means the various Baptists overwhelmingly. (Twenty-four separate Baptist bodies contribute to the Baptist membership totaled from the *Yearbook*). Then come the Methodists and various Lutherans, each of whom is less than half as numerous as the Baptists; and a trailing tail is supplied by the Presbyterians and Episcopalians.

Figure 1.

Scale diagram of the composition of mainline Protestantism in the United States.

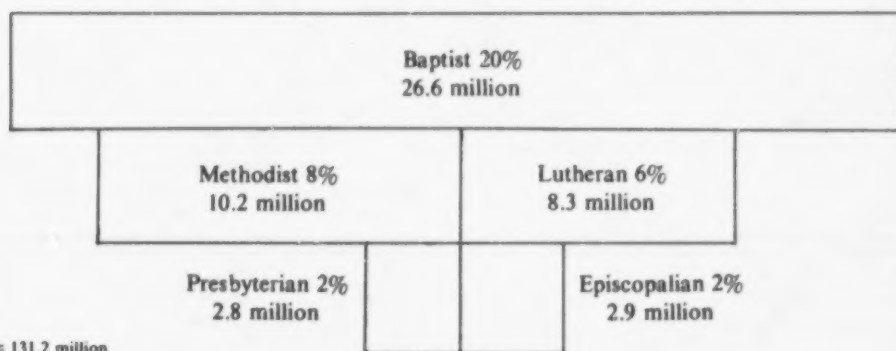
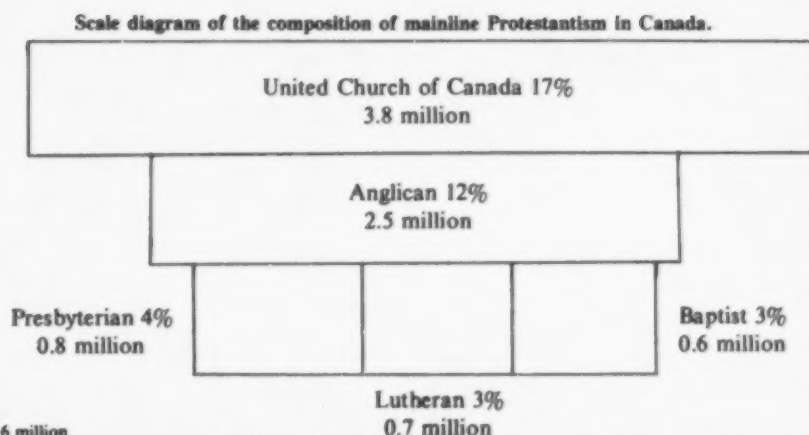


Figure 2.



N = 21.6 million

Membership numbers are rounded to the nearest hundred thousand, percentages to the nearest one percent. The percentage figure (and box volumes) are rough ways of comparing the distribution of adherence to a core of religious denominations in the two countries. They are, however, calculated on different bases. Those for the U.S.A. in Fig. 1 are percentages of the total of all church memberships reported in the 1975 *Yearbook of American and Canadian Churches*. Those for Canada in Fig. 2 are percentages of the religious affiliations reported to the 1971 Census of Canada.

To me it seems significant that the important Protestant initiative in Canada took a different direction from sect formation—virtually an opposite one. I refer to the amalgamation into one United Church of Canada, of Methodists, Presbyterians, Congregationalists, and Evangelical United Brethren, and the serious contemplation over thirty years of a merger between this United Church and the Anglican Church, as well as the more recent plan to incorporate the Churches of Christ in the union. I call this significant because the pursuit of union, as opposed to sectarian schism, can itself be viewed as a distillation of tradition. More essential than any of its distinctive expressions was Protestantism itself, and this movement represented a reaching back to a kind of Protestantism in general.

Protestantism's championship of religious liberty caused its less advantaged sections to oppose church establishment. This crusade had to be waged within Protestantism on occasion, since Protestant churches have themselves enjoyed establishment. In both Canada and the United States the anti-establishment movement won successes, but it is interesting to compare the different reasons for this and the different means taken and results achieved. Discussion of this question always suffers from the

imprecision in the very notion of establishment. Let us say it obtains when one or more religious organizations receives privileges from the state that are not enjoyed by the others.

In the United States the struggle was raised to the constitutional level, this being the culmination of persistent protests against Anglican privilege, coming mainly from Congregationalists, Presbyterians, and Baptists. Yet Congregationalists in New England colonies swung the balance so successfully that their own privileges also generated resistance. The First, Fifth, and Fourteenth amendments of the Constitution were therefore designed to prescribe legally where religion shall stand in relation to the state. Each citizen has freedom to worship as he may choose, and religious organizations are autonomous and equal with one another before the law. The constitution thus implements a principle of separation rather than one of mutually exclusive jurisdictions for church and state. Church and state shall be separately organized expressions of community solidarity, each finding its separate legitimation in the kind of public support it is able to win.

Canada's resolution of the issue was more *ad hoc* and piecemeal. It was in Ontario—

then Upper Canada—that the character of Canada's dominant Protestantism was forged, and it was there that the question of church establishment was decisively resolved. Anglicanism had come into Canada enjoying the establishment it had enjoyed in England, yet this was continuously eroded. On the other hand, the Quebec Act of 1774 established the Roman Catholic Church among the French Canadians of Quebec, whose Catholic parish is recognized in law, and in that *fait accompli* Canadian Protestantism has virtually acquiesced.

The established status accorded to Anglicanism in Nova Scotia was extended through the Maritime Provinces and into Lower and Upper Canada. But in Upper Canada it was resisted and defeated. The main privileges that provoked resistance were the Anglicans' control of education and the lands set aside to endow the established church known as the Clergy Reserves. There were two distinct groups of Methodists in Upper Canada. They derived from Britain and the United States respectively, the latter being much the more numerous and influential—and they were under suspicion of disloyalty to the Crown. But it was these who sponsored the successful movement to abolish establishment for the Anglicans.

Probably the most interesting outcome in Canada of all the interchurch jostling to

exclude one another from privilege is the arrangement reached in five of the provinces for financing church schools. The situation in Quebec, Ontario, Newfoundland, Alberta, and Saskatchewan comes near to establishment for the Roman Catholic Church, since it is only that church that makes provision for separate education on a large scale. Since, under the arrangement, property-holders *must* pay education taxes to the local authority but *may choose* to designate it for the support of church schools, you have in effect a public collection of money for the support of nonpublic schools.

THE INTERNAL LIFE OF PROTESTANTISM

Protestantism's internal life is to be examined by noting the adaptations made in three areas. In assigning these adaptations to historic phases I want to make clear how I see periodization to operate. To speak of a later phase means to recognize the introduction of some important new influence. But this does not necessarily mean that forces operating previously are extinguished. In a later phase the activity in a society can simply be more layered, since earlier practices may continue side by side with the newer ones. Figure 3 summarizes the adaptations noted in the following discussion and shows how I name the periods in which they occur.

Figure 3.

Adaptations in four periods in the internal life of Protestantism.

<i>Period</i>	<i>Adaptation</i>	
Settlement	<i>Social teaching</i>	Classical Protestant ethic or life-calling and social responsibility.
	<i>Ministry</i>	Revivalism.
	<i>Doctrine</i>	Classical Reformation teaching.
1865		
Industrial expansion	<i>Social teaching</i>	Social gospel.
	<i>Ministry</i>	Professional ministry attempted. Missionary expansion. Ecumenicalism launched.
	<i>Doctrine</i>	Liberal theology ("modernism").
1915		
Eclipsed national isolation	<i>Social teaching</i>	Compromise ethic.
	<i>Ministry</i>	Highly professionalized ministry achieved, with paralysis of the laity. Further missionary expansion. Further ecumenicalism.
	<i>Doctrine</i>	Counter-attack of fundamentalism and neo-orthodoxy.
1960		
Secularization	<i>Social teaching</i>	Situationalism.
	<i>Ministry</i>	Innovation, spontaneity, charismatics. Repudiation of officialdom and professionalism. Grass roots ecumenicalism.
	<i>Doctrine</i>	Reconstruction theology.

1. *Social teachings*

Protestant social teachings seem to have continued in the tradition of the original reformers and the Puritans till around the time of the American Civil War—shall we say 1865. (The corresponding and almost coinciding turning point for Canada is Confederation, which occurred in 1867). These traditional teachings encompassed the stress on a life-calling and social responsibility in general that led to the economic, political, and cultural initiative already noted. The era was the one marked by great frontier activity, and may therefore be called the era of settlement.

After the Civil War a new ingredient was added to Protestant social teachings by the social gospel movement, a movement that peaked in the decade before World War I. The phase of social development then in

train was really the great industrial expansion, and the social gospel movement partook of the evolutionary optimism inherent in that. It expressed a belief that social institutions can be what we choose to make them, and that Christian initiative must therefore be consciously applied there. In particular, since industrialism was entailing great social injustice, inequality, suffering, and want; the economy should be controlled to serve human welfare. It seems that the social gospel in the United States did not radically challenge the capitalist system but asked mainly for planning within it. It was in Canada that the more collectivist note was struck.

This same social gospel movement spread through Canada and also peaked there before World War I. Yet its long-lasting out-

comes were two delayed reverberations. During the depression years of the thirties, William Aberhart's Baptist fundamentalism in Alberta drew inspiration from the social gospel, and it led him to establish right-wing Social Credit. About the same time in Saskatchewan, the Baptist minister Tommy Douglas, similarly inspired by the social gospel, led the Cooperative Commonwealth Federation to conspicuous success. This was a socialist movement that was to be the precursor of the New Democratic Party.

The great general change of mood that followed the eclipse of the prewar optimism brought a new emphasis in Protestant social teaching. It was epitomized, I would guess, in the writings of Reinhold Niebuhr. Two world wars, a devastating economic depression, Nazism—such developments were stinging reminders of the persistence of sin, and it seemed that a realistic social teaching would be one that did not expect too much in view of that. Rather, it should make the Christian task one of limiting or containing social evils, this to be done by practice in the art of choosing the least evil of all the alternatives present. We may call this the compromise ethic. The phase of social development marked by this compromise social teaching might be taken to extend from around 1915 to the end of the 1950s—and perhaps we could characterize this as the era of eclipsed isolation. For both the economic and military upheavals of that era showed that the nations of the world are locked in interdependence and cannot hope to build society alone and apart.

With the 1960s something else again hit us. How shall we name this phase of social development? It is the era of everybody's bid for power—student power, black power, women power, gay power. The era of instant protest and instant remedies expected. The era of draft-dodging and war-resisting. The era of doing your own thing. The era of minding your own business—for a sphere of private decisions and judgments is jealously enclosed. The era of everything made new—the new math., the new morality, the new theology. The era of revolutions declared accomplished—the sex revolution, the fitness revolution, the Quebec revolution, Vatican II, and theaggiornamento. The era of affluence—or at least it was that at first—and it is affluence, I would guess, that helped to get it launched. And,

notwithstanding the desperate reassertion of the suffocating individual, it is the era of encroaching bureaucracy. Both assured wealth and bureaucratic omnipotence have lifted people's feet off the ground and made them feel floated. Although its champions might not admit it, as an observer I would add that it is the era of acute unhappiness. This is partly the result of the expectation of instant satisfactions, whereas in fact, gratifications only come to us as the products of cooperation over time. We live more happily if we are socialized to expect the delay and find satisfaction in the striving. The unhappiness also results from living too exclusively in one's personal time and place, from severing the wider loyalties that lift us out of ourselves. As a result, for all its urgency and activism, it is the era of inconsequentiality. For the gains made, arrive out of any context that would make them meaningful.

What ethic has Protestantism proposed for this time of empty, impassioned restlessness? The ethic of situationalism. What was right for another time and place is not necessarily right for now. Perhaps this current ethic is short on naming the general principles that are to be applied, however differently, to all situations. Perhaps it is also too much infected by the sickness it is supposed to help. For its atomizing of personal biography and human history into a series of situations neglects the distinctively religious vision of all situations cohering in a total situation in which, above all, the religions say, we must strive to locate ourselves. Possibly "secularization" is the correct word by which to characterize this era, using the term in the sociological sense of the fragmentation that results from rational differentiation during the interlude before the elements have been drawn into a coherence again.

2. *Evangelistic and pastoral ministry*

The salient adaptation here is the revivalism of the first period. The American Great Awakening of the eighteenth century, Moberg claims, fixed the pattern of frontier religion. S. D. Clark notes that an evangelistic Methodism, expressed in love-feasts and camp meetings, became the dominant religious force in Upper Canada in the early part of the nineteenth century. These developments might be explained by the needs peculiar to an uprooted, largely frontier population. When conventional moral sup-

ports have been stripped away, there is a need for intensified social solidarity, spiritual experience, and moral strictness.

The industrialization and eclipsed isolation periods were marked by attempts to consolidate an ever more qualified and professionalized ministry. Advocated and attempted in the industrializing period, a high degree of it was achieved in the period that followed. Enthusiasm gave way to formalism as charisma was routinized. This went to such an extreme toward the end that Protestant ministers were often bothered by dilemmas over the allocation of their time between very diverse demands. For a member of the clergy had to be a preacher, educator, administrator, group leader, counsellor, organizer, prophet, and priest—and there seemed to be no limit to the training that could be obtained for doing any one aspect better. This professionalization of the ministry tended to confine the work of spiritual ministry to the appointed pastor, even though this is not directly in line with much Protestant theology. The laity of mainline Protestantism was paralyzed as a result.

Routinizations of charisma other than professionalized ministry followed the eighteenth-century revivalism. A zeal for missions was born from this same revivalism. Missionary efforts gathered such momentum throughout the nineteenth century that Latourette was able to call it the great century of Christian expansion. But it was an expansion that continued till the middle of the twentieth century. Thus missionary extension coincided with industrial expansion at home and the breakdown of national isolation. Of this latter it was virtually a progenitor, of course.

So also was ecumenicalism—and it was partly missions that made it so. The word "ecumenical" did not take on its current usage till after the World Missionary Conference in Edinburgh in 1910. But the ecumenical movement was well away in the nineteenth century with its interdenominational and international missions, its Sunday school movement, tract societies and American Bible Society, with the formation of the world's Y.M.C.A. in 1878 and the World's Student Christian Federation in 1895.

In some ways, the organizational ecumenicalism to which this movement succumbed is a dreary, doctrinaire thing, and it

has to be distinguished from the more spontaneous grassroots growth of inter-church cooperation. We noticed how Canada witnessed an exceptional development of the latter in the formation of its United Church. But it would be a mistake to ignore the fact that the United States has had its own expressions of grassroots ecumenicalism, the tendency toward sectarian division notwithstanding. Many mergers have occurred there.

Our fourth period—the secularization period—is marked by innovation in ministry. Countless novelties have been tried in worship and outreach and preaching and teaching to communicate meaningfully with a population getting ever more submerged in meaninglessness. In a general way, a greater spontaneity has been sought in worship, and it has brought a revival of charismatic expressions in some places. The ordination of women has been accepted. There is also a by-passing of church officialdom and professionalism to some extent, in that lay people are once again prepared to act more on their own initiative and authority. They have, for instance, given direct support to independent publishers, new missions, and innovating service groups like World Vision and Bread for the World. Informal house meetings seem to have become commoner, and as often as not have crossed denominational barriers.

3. Doctrinal instruction

The important time to pinpoint in this area is the entry into the churches of liberal theology, or what is also often simply called "modernism." What developed, seemingly as a new thing, in liberal theology had its roots in the enlightenment view that biblical sources must be critically sifted, and that one should try to piece together a doctrine of the nature of Christ by giving greatest weight to the documents that seemed to have the greatest historical validity. Strauss' *Life of Jesus* in 1835 and Renan's *Life of Jesus* in 1863 were the precursors of an eventual ferment of thought of the same kind, and it occurred during what we have identified as the period of industrial expansion. It accompanied the adoption of the evolutionary perspective of that era as well as the more general perspectives of science. Thus, the liberal theology era, coinciding largely with the social gospel ethic, peaked just before the First World War.

From then on the liberal theology was

worn down, both by the resistance presented by the fundamentalist movement and from within *avant-garde* theology itself. The controversy between fundamentalism and modernism reached its height in the 1920's. Many of the sects outside mainline Protestantism supplied the fundamentalist resistance, but much came from within it. This fundamentalism was essentially an expression of populist culture: its leadership came from the less professionalized pastors and training centers and was concentrated in rural areas. The tendency in *avant-garde* theology worked in the same direction, even though it opposed what it identified as extreme fundamentalism. For, what eventually became known as "form criticism" showed that it was futile to seek some pure picture of Jesus apart from the way he appears in the Gospels, and that he must be accepted as already "interpreted" through the various forms of thought and expression the writers employed. This return to the Bible, from both left and right as you might say, ushered in the phase in Protestant theology that can be called neo-orthodox. German in origin, neo-orthodoxy's impact was most vividly felt in North America in the twenties and thirties.

A decisive transcending of this kind of doctrine came with the sixties. The new theology was marked by the same relativism as marked the new morality. Dietrich Bonhoeffer's advocacy of a "religionless" or "secular" Christianity came into its own. Harvey Cox found the "secular city" where we dwell the fitting scene for its implementation. This Christianity had to be so secular and religionless that some announced that God was "dead." These various startling expressions were clumsy and terribly misleading. I think they were wanting to say that earlier formulations of faith lost their validity with the passage of time—that all things human pass, even human images of the changeless. Not that the living God was dead, but that our images of God had faded beyond recognition. These images must be continually reconstituted on the platform to which we have come at the time. This is a muted theology that seems embarrassed even to refer to God. Yet I think it is not an embarrassment over God but over language. It arises from the feeling that language is so situation-bound that referring

to God is any language, save the one the moment breeds, is a stultification. Possibly the best name to give it is "reconstruction theology."

CRITICAL CONCLUSION

All the transformations we have followed in the second part of this paper, were evident in both Canada and the United States. Possibly there was a lag, in that these transformations had their first North American realization in the United States. It seems significant that we have no ready instance of the diffusion going the other way.

But what, in conclusion, are we to make of this chameleon Protestantism, this creature that changes with every changing time? Some would say that Protestantism is too adaptive, too vacillating to be an authentic Christian expression even. Does mainline Protestantism lack the kind of stabilizing that would keep it witnessing to an unchanging truth through changing times? Or is it, alternatively, endowed with the flexibility that allows it to keep that truth relevant by highlighting different elements in it according to the need of the day?

This is altogether too large a question to settle in so sketchy a paper as this. But my own inclination is to say that mainline Protestantism is not adaptive at the expense of stability. As I view it, the dynamism of modern culture is to some extent Protestantism's own creation, and Protestantism has then continually to minister to people at the *avant-garde* positions into which it has propelled them. The propensity for adaptations we noted in the second part of the paper is all one with the Protestant nation-making, sectarianism, and disestablishment that we noted in the first. In these developments Protestantism shows itself emboldened to be experimental in religious culture, just as it is experimental in the scientific, technological, economic, and political spheres. In the experimental approach, often, one does not know how far to go till he has gone too far. Some self-correction is involved. Protestantism is apparently unabashed by this fallibility in religion if, through allowing it, it can come closer to where people are. Fallibility in religion is only to be expected, it seems to assume, since, as it also assumes, infallibility belongs to God alone.

TRENDS IN SEMINARY ENROLLMENT 1974-1979

The Association of Theological Schools in the United States and Canada

Despite the fact that enrollments in North American Colleges have stabilized in the last few years, theological school registrants have continued to rise—even though more slowly recently. The Fall 1974 increase was + 8.1%; 1975 up + 11.0%; 1976 up + 5.2%; 1977 up + 5.1%; in 1978 the increase fell to + 2.7%; but rose again in 1979 to + 4.2%. Table 1 contains these details. It should be noted that the number of institutions reporting varies slightly from year to year; hence the parallels are not quite precise. Note also that the *rate of increase* in Canadian schools is much greater than in the United States. For first time this year graduate enrollment (chiefly academic doctorates) showed a sharp increase also.

TABLE 1
AUTUMN ENROLLMENTS IN ATS MEMBER SCHOOLS

	1974	1975	1976	1977	1978	1979
Number of Schools	191	192	193	191	193	193
Total Enrollment	36,830	40,895	43,023	45,222	46,460	48,433
By Nation						
Canada	1,746	1,965	1,880	2,100	2,288	2,707
United States	35,084	38,930	41,143	43,122	44,172	45,726
By Membership						
Accredited	31,519	34,681	38,234	41,303	42,839	44,654
Associate	5,311	6,214	4,789	3,919	3,621	3,779
Professional Pgms.	33,189	37,179	39,291	41,665	42,823	44,374
% Total	90.1%	90.9%	91.3%	92.1%	92.2%	91.6%
Graduate Pgms.	3,641	3,716	3,732	3,557	3,637	4,059
% of Total	9.9%	9.1%	8.7%	7.9%	7.8%	8.4%

Women in Theological Schools

In the past seven years the number of women in theological schools has more than tripled, even though total enrollment has increased only 68.2% since 1972. Or to state the facts more sharply, women's participation has risen + 203.9%. In contrast male enrollment rose only + 28.8%. Table 2 provides the details.

TABLE 2
WOMEN THEOLOGICAL STUDENTS

	Number of Women	% Annual Increase	% Total Enrollment
1972	3,358		10.2%
1973	4,021	+ 19.7%	11.8
1974	5,255	+ 30.7	14.3
1975	6,505	+ 23.8	15.9
1976	7,349	+ 13.0	17.1
1977	8,371	+ 13.9	18.5
1978	8,972	+ 7.2	19.3
1979	10,208	+ 13.8	21.1

Black Seminarians

Racial data regarding black student enrollment has been collected for ten years; since 1970. Each year produces a small increase, far below the proportion that blacks represent in the total population of the two nations. The rate of increase tends to fluctuate considerably, although it has been larger than the total increase in every year except two during the decade, 1974 and 1975. Details are found in Table 3.

TABLE 3
BLACK THEOLOGICAL STUDENTS

	Number of Black Students	% Annual Increase	% Total Enrollment
1970	808		2.6%
1971	908	+ 12.4%	2.8
1972	1,061	+ 16.9	3.2
1973	1,210	+ 14.0	3.6
1974	1,246	+ 3.0	3.4
1975	1,365	+ 9.6	3.3
1976	1,524	+ 11.6	3.5
1977	1,759	+ 15.4	3.9
1978	1,919	+ 9.1	4.1
1979	2,043	+ 6.5	4.2

Hispanic Students

ATS first sought Hispanic enrollment data in 1972. Proportionately the increase since then has been substantial, up + 211.4%. Yet Hispanics constitute only 1.7% of total enrollment. See Table 4.

TABLE 4
HISPANIC STUDENT ENROLLMENT

	Number of Hispanic Students	% Annual Increase	% Total Enrollment
1972	264		0.8%
1973	387	+ 46.8%	1.1
1974	448	+ 15.8	1.2
1975	524	+ 17.0	1.3
1976	541	+ 3.2	1.3
1977	601	+ 11.1	1.3
1978	681	+ 13.3	1.5
1979	822	+ 20.7	1.7

PACIFIC/ASIAN AMERICAN STUDENTS

The Fall 1979 data were the third year this information has been solicited. Table 5 indicates the changes

TABLE 5

	Number of Pacific/Asian Students	% Annual Increase	% Total Enrollment
1977	494		1.1%
1978	499	+ 1.0%	1.1
1979	577	+ 15.6	1.2

THE 1978 OFFICIAL CATHOLIC DATA

Catholics in the 50 States, including all families of the defense forces both at home and abroad, and diplomatic and other services abroad, now number 49,602,035, according to **The Official Catholic Directory** for 1979, issued by P. J. Kennedy & Sons, New York. The new total represents a decrease over last year of 234,141.

The Official Catholic Directory, 1979, 1541 pages, sells for \$49.50.

Archdioceses and Dioceses

There are now 32 archdioceses in the United States, with a Catholic population of 21,367,376, and 138 dioceses recording a Catholic population of 28,234,659—for a total Catholic population of 49,602,035.

The 32 archdioceses reported a loss of 360,518, and the 138 dioceses increased by 126,377. Chicago remains the largest archdiocese with a Catholic population of 2,415,354, followed by Boston, 2,016,272. Over one million are Los Angeles, 1,964,000; New York, 1,825,090; Newark, 1,400,727; Philadelphia, 1,377,258; and Detroit, 1,187,382. Brooklyn continues as the largest diocese, with a Catholic population of 1,458,951, followed by Rockville Centre, reporting 1,038,505. In addition, nine archdioceses and five dioceses reported Catholic populations of over one-half million.

Ten Dioceses reported no change in Catholic populations, and 55 reflected decreases. Advances were reported by 104 sees. The largest increases have been noted in Brooklyn, 43,289; Miami, 27,800; Fresno, 25,296; and Galveston-Houston, 25,000. The largest decreases were noted in Detroit, 404,068; Military Ordinariate, 50,000; Syracuse, 35,104; Hartford, 33,455; and Newark, 26,121. Statistical information is available for the first time on the new Diocese of San Bernardino, which was formed on November 6, 1978, when the Diocese of San Diego was split.

Hierarchy and Clergy

The 1979 **Directory** lists 345 members of the hierarchy—an increase of four over the 341 listed a year ago.

A decrease of 55, brings the total of ordained priests to 58,430; there are now 35,472, or 294 fewer diocesan or secular priests, and 22,958 religious order priests, an increase of 239. Permanent deacons, numbering 798, were added during the past year to the 2,498 recorded in 1978, to bring the current total to 3,296, for a total of 61,726 clergy. Professed religious personnel include 7,965 brothers, a decrease of 495, and 128,378 sisters, representing a decrease of 1,013.

	1959	1969	1979
Priests	52,689	59,620	58,430
Deacons	—	—	3,296
Brothers	9,709	11,755	7,965
Sisters	164,922	167,167	128,378

The **Directory** reports 17,968 parishes with resident pastors, an increase of 30, and 727 parishes without resident clergy, an increase of 40, for a record total of 18,695 Catholic parishes in the 50 States—up 70. Also listed are 4,025 missions—down 63; 1,822 stations—up 67; and 9,485 chapels—down 250.

Educational Institutions

There are a total of 10,373 separate educational institutions—112 fewer than reported in 1978. Included are 92 diocesan seminaries; 258 religious order seminaries or novitiates and scholasticates; 241 colleges and universities; 905 diocesan and parish high schools; 637 private high schools; 7,929 parish elementary schools; and 311 private elementary schools. There are, in addition, 140 protective institutions, with 10,082 youths in attendance.

Teachers

Full-time teaching staffs of all educational institutions under Catholic auspices, have decreased by 1,888, to a total of 169,149, comprising 5,800 priests; 162 scholastics; 3,179 brothers; 43,713 sisters; and 116,295 lay teachers. There are 602 fewer priests; 46 fewer scholastics; 340 fewer brothers; 2,957 fewer sisters; and 2,107 more lay teachers than a year ago.

In 1944, when first recorded, lay teachers numbered 7,633 (8.25 percent). Their number continually increased through 1971, when 106,844 outnumbered religious teachers for the first time. Today, lay teachers represent 68.7 percent of all teachers in Catholic schools (66.7 percent in 1978).

	1944	1950	1960	1970	1979
Priests	4,647	7,436	10,890	9,958	5,800
Scholastics	—	405	802	596	162
Brothers	3,233	3,411	4,778	5,297	3,179
Sisters	76,908	82,048	98,471	85,616	43,713
TOTAL RELIGIOUS	84,788	93,300	114,941	101,467	52,854
Lay Teachers	7,633	13,477	45,506	98,001	116,295
GRAND TOTAL	92,421	106,777	160,447	199,468	169,149

Seminaries and Seminarians

During 1978, there were in operation 6 fewer diocesan and 20 fewer religious order seminaries. The 92 diocesan seminaries report enrollments of 8,694 seminarians, a decrease of 866, while the 258 novitiates and scholasticates of the religious orders have 5,266 students, or 172 fewer, indicating a total of 13,960 candidates for the priesthood, 20,030 fewer than the 33,990 seminarians reported ten years ago in 1969.

Colleges and Students

There are currently 241 Catholic colleges and universities, up three from the 238 reported in 1978, showing an enrollment of 483,760—up 26,262.

Children in Catholic Schools

The number of full-time pupils in Catholic elementary and high schools decreased 38,624 during the past year. The 905 parish and diocesan high schools, 33 fewer, report 512,413 pupils, a decrease of 28,420 over 1978; the 637 private high schools, 3 more, with 341,193, show an increase of 12,758 in one year. Pupils in 7,929 parish elementary schools, down 30, now number 2,313,110, or 26,555 fewer, while students in the 311 private elementary schools now total 66,706, an increase of 3,593.

Youths Under Religious Instruction

Religious instruction to children under released time, in religious vacation schools and other classes, indicates in the 1979 reports 1,086,150 high school pupils (up 76,511), and 3,699,879 in elementary grades (up 58,122), for a total of 4,786,029 public school children receiving religious instruction, a year's increase of 134,633 pupils. There is an aggregate, (including dependent children) of 8,527,353 American youth of all grades, under Catholic instruction—an increase of 122,784 over comparable figures for 1978.

Hospitals

Nine fewer general and one more special hospital bring the number of Catholic hospitals to 720; bed capacity decreased by 623, to 171,785. General hospitals number 634, with 164,967 beds, and 86 special hospitals accommodate 6,818. Patients treated increased by 745,717, to a record high of 34,171,565.

Current enrollments of 20,136 student nurses in the 121 Catholic training schools decreased by 519, in 3 fewer schools. Children in the 206 orphanages and infant asylums decreased by 751, to a total of 14,505; while 15,006 children are cared for in foster homes. The total of 29,571 dependent children reflect a decrease of 620. Homes for invalids and aged increased by 12 and now number 498, with facilities for 62,903 guests, an increase of 3,128.

Baptisms, Converts, Marriages

The 896,151 baptisms recorded is an increase of 5,474 over 1978. The number of converts decreased by 1,393, to a total of 77,205.

Marriages recorded decreased by 840 to 340,489; during the same period, 407,102 Catholics died in the U.S., 2,939 more deaths than in the previous year.

4. SURVEYS OF RELIGION IN AMERICAN LIFE

In this section, the results of three surveys related to religion in American life are presented.

The first, "Changing Brands: Denominational Switching and Membership Change," by C. Kirk Hadaway of the Home Mission Board, Southern Baptist Convention, describes how national survey data on denominational switching relates to membership trends. This is followed by some survey data on church attendance and other matters selected from the Gallup Poll's survey of religion as presented in *Religion in America, 1979-1980*, published by the Princeton Religious Research Center, 53 Bank St., Princeton, NJ 08540. The third report is on "Value on New Construction of Religious Buildings," which contains estimates on this subject prepared by the U.S. Department of Commerce.

CHANGING BRANDS: DENOMINATIONAL SWITCHING AND MEMBERSHIP CHANGE*

By

C. Kirk Hadaway

Home Mission Board, Southern Baptist Convention

Unlike most nations, the United States lacks a dominant religious organization. Ours is a religiously pluralistic society where a profusion of religious groups exist and more or less tolerate one another. Some of these religious bodies are composed of many individual congregations, such as the United Methodist Church, which has 38,000, while others are made up of only one independent local church. Not only is there a large number of different "denominations" in the United States, there is also a broad range of types. American churches include everything from the snake-handlers in West Virginia, to Roman Catholics in Boston, Southern Baptists in Texas, and homosexual churches in California.

Despite the obvious differences that exist among American religious bodies, there are also great similarities. Congregationalists, Episcopalians, Baptists, Disciples of Christ, Presbyterians, Methodists, Lutherans, and most other Protestant denominations share basically similar styles of worship and a

common history of mutual toleration. Also important is the fact that among Protestants, religious identity no longer closely coincides with ethnic identity, as it still does among the Jews and certain other groups. So becoming a Methodist would not mean rejecting an ethnic or cultural heritage for someone who had been raised in a Presbyterian home.

Because of this similarity and toleration there is a relatively high degree of "brand changing" or switching among Protestant bodies in the United States. In fact, studies have shown that around 40 percent of American Protestants indicate a different denominational preference than they had when growing up. There are various ways of looking at this changing of religious brands. For instance, we could ask what social characteristics of life-changing events prompt the decision to switch; and important research has been conducted in these and other areas (see Roof and Hadaway, 1977, 1979; Newport, 1979; Hadaway and

*Data for this research were made available through the Roper Public Opinion Research Center and the Survey Archive for the Social Sciences at the University of Massachusetts. Certain portions of this paper appeared earlier in *Sociological Analysis* 39: 321-337.

Roof, 1979; Alston, 1971).^{*} But the present concern is with the possible *impact of switching on denominational membership change*.

Switching is not usually considered a source of denominational growth or decline, yet if people systematically leave one denomination for another and are not replaced by people switching in at the same rate, decline should result. Likewise, if people are switching into one denomination faster than others are switching out, this would tend to produce growth. No denomination is able to retain all those who are reared members, but some are more stable than others. All denominations attract former members of other religious bodies, but some are more aggressive in their "sheep-stealing," and others are simply more "attractive" to would-be switchers. As a result, switching is not a process of equal shuffling of members. Some denominations gain and others lose in the process, and this paper attempts to show how these changes occur.

Sources of Information About Switching

Most denominations keep relatively poor records on the previous denominational affiliation of those who switch in. In many cases such individuals are counted as "other additions" to separate them from those reared in the denomination. Also, there is the problem of churches not being aware of those who leave. Some people are left on the rolls who are now members of other denominations.

Because of this lack of accurate information from denominational statistics, studies of switching have almost universally employed national survey data. Employing modern sampling techniques, surveys such as those conducted by the National Opinion Research Center, the Center for Political Studies, and the Gallup Organization produce national samples that are representative of the adult United States population. This allows one to generalize from switching patterns found in such samples to the total population. Questions asking for one's religious preference are routine in national surveys. Less prevalent are questions which ask for the respondent's religious preference at some previous time. But if *both* questions are asked it is possible to deal with

denominational switching by comparing the respondent's present and previous denominational preference. Fortunately, in 1973 the National Opinion Research Center began including the items necessary to deal with switching in its annual *General Social Survey*. To obtain a sample large enough to look at switching in detail the 1973-1977 versions of the survey were merged. This resulted in a sample of approximately 7,500 persons.

SWITCHING AND CURRENT MEMBERSHIP TRENDS

It is well known that since the mid-1960s most of the large, mainline Protestant denominations have been declining while the Southern Baptists, Assemblies of God, Church of Christ, and many other theologically conservative religious bodies have continued to grow, or at least have remained largely stable. Given these denominational membership trends, it should be expected that switching patterns would favor those denominations that are currently growing, if switching is truly a source of denominational growth or decline.

Previous studies of switching have tended to stress only one aspect of its relationship to membership trends. However, there are apparently at least *three* ways in which switching influences growth and decline. These include: (1) patterns of net gains and losses; (2) the stability of a denomination; and (3) the "quality" of those gained.

Patterns of Net Gains

One possible source of denominational growth through switching is the pattern of net gains. To determine how a denomination fares in the process of in and out migration among religious bodies, we subtract the number who are raised in a denomination from the number who currently identify with it. So out of 100 persons in the survey that were raised in a denomination, if 60 remain and 40 switch to other groups, but 45 switch in, that denomination would have a 5 percent net gain through switching. Obviously, the size of a denomination's net gain is determined by its stability (or the percent it retains) and its attractiveness (or the number who switch in). Thus, very stable religious organizations do not need to attract many persons in order to show a net gain, but denominations who lose many of their members must attract large numbers if they are to avoid losses through switching.

^{*}References will be found at the end of this article.

TABLE 1

**THE SWITCHING OF RELIGIOUS IDENTIFICATION
BY DENOMINATIONAL PREFERENCE^a**

	Denominational Preference							
	Episcopal (N = 185)	U.C.C. ^b (N = 92)	Presby- terian (N = 394)	Disciples (N = 100)	Methodist (N = 1063)	Lutheran (N = 649)	Baptist (N = 1766)	Sect (N = 339)
Stayers	60%	55%	56%	52%	61%	74%	73%	59%
Switchers to Other Faiths	29	39	36	43	34	22	22	36
Switchers to "None"	11	6	8	5	5	4	5	5
	100%	100%	100%	100%	100%	100%	100%	100%
Net % Gain or Loss	+ 12%	+ 21%	- 11%	- 1%	- 14%	- 6%	- 12%	+ 32%

^aData source is a merged file composed of the 1973-1977 NORC General Social Surveys. The Ns in the table refer to the number of respondents who stated that this was their religious preference when they were growing up.

^bUnited Church of Christ.

The bottom row of table 1 gives the percent net gain or loss for each of eight denominational clusters. These groups are ranked according to theological conservatism, with those on the right being the most conservative and those on the left being the least conservative.¹ As can be seen, rather than the growing conservative denominations exhibiting net increases, it is the most extreme groups on either end of the scale that gain. The sects² show a large 32 percent increase and the liberal "mainline" denominations, as the Episcopalians and United Church of Christ can be termed, increase by 12 percent and 21 percent respectively. Obviously, these net gains and losses do not directly translate into denominational growth since both of the liberal groups that experience net gains through switching are also suffering serious membership declines. Instead, the pattern of net gains and losses represents only one aspect of the relationship switching to membership trends. The entire picture must be seen before the relationship becomes apparent.

Patterns of Stability

As was noted above, a denomination's level of stability influences whether or not it has a net gain or loss through switching. But there is another way in which the retention of members is important to the growth of a denomination. Stability means that those who grow up in a religious body tend to stay in it throughout their lives. The more stable the denomination, the more it will add the children of its members. Members also die, of course, but so long as the birth rate exceeds the death rate a very stable denomination can grow even without increases through switching. This is what church growth writers call biological growth. The stability levels of U.S. denominations are shown in the first row of table 1. The Baptists and the Lutherans are clearly the most stable of the Protestant clusters, as over 70 percent of those raised within each remain adherents. All the other groups cluster between 55 percent and 61 percent, with the Disciples of Christ being slightly less stable at 52 percent. Although the

Lutherans and Baptists are fairly conservative, the possible relationship between conservatism and stability falls through among sects. The cluster of small religious bodies is more conservative than either Lutherans or Baptists, yet is rather unstable. Around 41 percent of those raised in a sectarian group now identify with a nonsectarian religious body. And the percentage who have switched would be even higher if it included those who switch from one sect to another.

This aspect of the relationship between switching and growth reveals a clearly different pattern than did net gains. Here Baptists, who are growing, and Lutherans, who are fairly stable, have the advantage, but sects who are also growing are at a disadvantage with respect to stability. To clear up the confusion it is necessary to look at a third aspect of the relationship of switching to membership trends.

Quality of Converts

Even though denominations like the Episcopal Church and the United Church of

Christ experience net gains through switching, there is some question about how these gains translate into actual membership. It is important to note that the NORC surveys ask for a *religious preference*, not whether one is a *member* of a particular denomination. For this reason we do not know how many of those who switch to a denomination actually bother to become members. Perhaps a large number of persons simply mentally affiliate after attending a few times, but do not join or give to their new church.

Given the lower levels of church attendance among those who identify with liberal denominations like the United Church of Christ and the Episcopal Church (see Stark and Glock, 1968), it may well be that their converts are less likely to attend church and become members than those who switch into growing conservative denominations. If true, this might explain why the two most liberal Protestant denominations experience net gains through switching but also manage to decline in membership.

TABLE 2
PERCENT HIGH* IN CHURCH ATTENDANCE AMONG
SWITCHING CATEGORIES BY DENOMINATIONAL TYPE

	Denominational Type		
	Liberal	Moderate	Conservative
Switching Status:			
Stayers	23.3%	29.8%	39.4%
N	(40) ^b	(465)	(642)
Switchers in	33.1%	38.3%	55.6%
N	(49)	(160)	(215)
Switchers out	31.1%	38.0%	31.3%
N	(32)	(245)	(149)

*Those attending church nearly every week or more.

^bData set is the merged 1973-1977 NORC sample.

STATISTICAL AND HISTORICAL SECTION

In table 2 we compare three groups of denominations with respect to the percent who attend church nearly every week or more, within categories of stayers and switchers. The liberals are composed of the Episcopalians and the United Church of Christ; the moderates include the Presbyterians, Disciples of Christ, Methodists, and Lutherans; and the conservative category is made up of the Baptists and sect members. The primary reason for combining denominations in this manner was to avoid problems of meaningless fluctuation in the percentages—due to minute numbers of switchers among smaller bodies like the Episcopalians, Congregationalists, and Disciples of Christ.

Looking along the first row, it can be seen that as we move from liberals to conservatives the percent who attend church frequently increases. Conservative stayers tend to be more religious than liberal stayers. It is the second row, however, that deals with the quality of converts. As expected, liberal and moderate converts are much less likely to attend church often than conservative converts. Further, it is only in the conservative cluster that both the stayers and converts are *more* likely to attend church than those who leave this group. The conservatives gain the most committed converts, retain the most committed members, and lose those who are least likely to attend.

Is There a Relationship?

If anything, the relationship of switching patterns to denominational growth is not simple. Neither the Baptists nor the sects have the advantage in all aspects of switching, even though both are composed of growing denominations. The sects lack stability; and as we have seen, the Episcopal Church and the United Church of Christ have net gains through switching, while the Baptists experience net losses. So rather than either net gains, stability, or quality of converts *directly* translating into membership growth or decline, each aspect is either a *plus* or a *minus* working for or against a denomination. By considering how denominations fare on all three aspects, insights can be gained into the functioning and major sources of growth in each religious body.

Looking first at the conservative denominations, *sects* are unstable, growing, exhibit a large net gain through the switching process, and attract very committed con-

verts. Their *mode of functioning*, so to speak, is to mobilize the unchurched and to aggressively evangelize, while at the same time suffering a serious attrition of those who were raised in sects. Organizational instability, a loss of upwardly mobile members, and a somewhat deviant status in the larger society all contribute to a high rate of switching out. Sects seem to be prime examples of religious bodies that increase through *expansion*—evangelism and rapid new church development—and they *must* continue this activity so that they will not lose ground.

Apparently, the growth of Baptists and the minor losses of the Lutherans have somewhat different roots than the growth of the sects. Rather than net gains through switching, both Baptists and Lutherans experience moderate net losses. However, they also lose a very small percentage of their members and attract fairly committed converts. So their health in terms of growth comes from holding onto their members, and effectively incorporating the children of members into the denomination. Because of size and regional concentration, they are no longer effective in attracting many new members from the outside, and so their losses as a result of switching outweigh their gains. Those who are attracted tend to be committed, but converts apparently are not the major source of growth among Baptists and Lutherans. Stability is their key.

The Presbyterians, Disciples of Christ, and Methodists are all less stable than the Lutherans and Baptists, and have small to moderate levels of net losses through switching. These denominations apparently have become less stable than they were in the past. The growth that once came through effectively holding onto their members and to the children of members is now lost because of the relatively large percent who switch out. And to make matters worse, they lose many of their *best* members to other denominations. Their mode of functioning is similar to that of the Lutherans and Baptists, yet it has become inefficient. Having lost their stability these denominations are at a disadvantage in *all* aspects of switching, and their recent membership declines are just one result.

An entirely different type of functioning is represented by the Episcopal Church and the United Church of Christ. They can be called *unstable destination denominations*

because of the high percentage of switching out and the fact that they exhibit net gains through switching *without emphasizing evangelism*. They appear to be destinations for those rising in social status. Thus, the upwardly mobile Baptist may become an Episcopalian as an "adjustment" to a new, higher socio-economic status. Still, these net gains have not translated into membership growth, which may suggest that it takes a very large net switching increase and very committed converts to overshadow instability.

Switching to "None"

A final aspect of switching, which is not a source of growth, but is rather a source of loss for all denominations, is called switching to none. Persons who select this option have left institutionalized religion altogether, and when asked their current religious preference they reply they have none. Much has been said in recent years about these drop-outs and most of the views are consistent; such persons tend to be young, liberal in social values, and are part of a "gradual but growing trend on the part of Americans to identify themselves in non-institutional religious terms" (Roof and Hadaway, 1979).

Even though an increase in the drop-out rate fits most of our preconceptions concerning religious change during the 1960s and 1970s, such an increase is hard to document without good time-series data. Luckily, in the case of switching to none, three surveys³ at different intervals (1960, 1965, and 1978) asked identical questions which make a comparison possible. These surveys clearly show that from 1960 to 1965 and from 1965 to 1978 *there were increases in the percent switching to none*.

As with all aspects of switching, some religious bodies are affected more than others. It is no surprise that switchers to none, being more liberal in social values, tend to switch disproportionately from the Episcopal Church, the United Church of Christ, and from Presbyterian bodies among Protestants. Jews and Catholics also lose substantially to the ranks of the drop-outs. Since this switching occurs predominantly among younger respondents, it raises the possibility that the more liberal bodies are losing the very members that would normally be expected to produce the next generation of liberal Protestants. Such denominations already have a higher me-

dian age and low birth rates, so the loss of younger members will aggravate an already serious problem.

CONCLUSIONS

Despite complexities, it is possible to show with national survey data that switching patterns do relate to denominational membership trends. Three facets of switching were considered which act as either sources of growth or sources of decline: (1) the pattern of net gains or losses; (2) levels of stability; and (3) the quality of converts. In addition, a fourth aspect, switching to "none," was introduced as a source of decline among all religious bodies.

Each facet of switching that we have reviewed sheds some light on denominational membership trends, and it is necessary to consider *all* aspects in order to understand how a denomination functions and thus why it has either grown or declined. For instance, the pattern of net gains alone would give a misleading picture of how switching patterns affect denominations like the Episcopal Church and the United Church of Christ. These religious groups have an advantage in net gains, but they still decline in membership because of instability, uncommitted converts, and losses to the "none" category.

Another insight gained by considering switching patterns is that conservative denominations and conservative sects apparently do not receive the majority of their growth from the same sources, as Kelley's (1977) theory seems to indicate. The constituent religious bodies that make up these clusters can be seen to have different modes of functioning, reflecting their institutional structure, their posture towards the world, their size, methods of outreach, internal group pressures, and so on. Growth results in each case, but the predominant source is different. Sects grow through aggressive expansion, while the growth of conservative denominations results primarily from their stability.

Finally, a certain degree of caution should be exercised in abstracting from this kind of survey data. It has been noted that such surveys deal with religious preference, not membership; and even if a membership question was asked there would be no way of distinguishing true church members from those who only thought they were members.⁴ Another consideration is that we do

STATISTICAL AND HISTORICAL SECTION

not know when individuals in the survey switched. In the 1940s and 1950s the prestige of one's church was somewhat more important to social standing in the community than it apparently is now. Thus, as has been suggested by Benton Johnson (1978), the net gains of the liberal denomi-

nations may result from upward switching during the post-war years on the part of those rising in social status.

As can be seen, problems do exist in bridging between switching data and membership trends. Progress has been made, but all the answers have not been found.

Notes

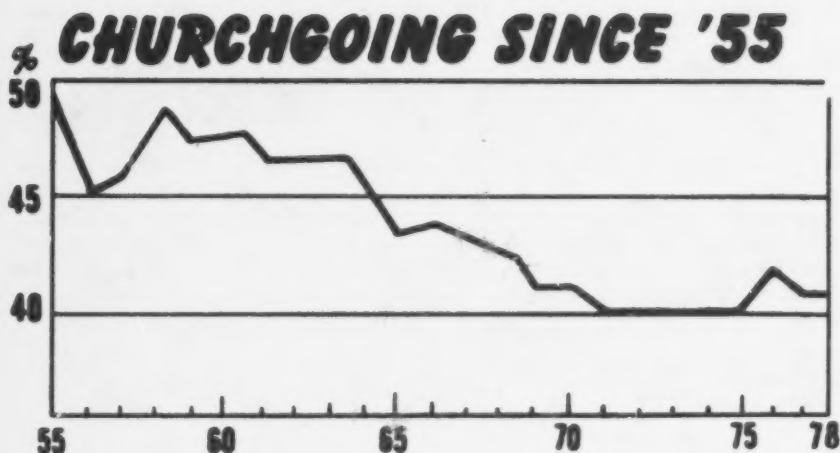
1. Theological conservatism was measured by two questions included in the Anti-Semitism in the United States Survey, conducted in 1964 by the National Opinion Research Center. The items asked about belief in the Devil and if it is necessary to accept Jesus to be saved.
2. The sect category is composed of numerous religious bodies that are typically called sects in sociological literature. Among others the Assemblies of God, Holiness, Church of God, Nazarene, Seventh-day Adventist, and Pentecostal churches were included.
3. The surveys included the SRC 1960 American National Election Study, a 1965 NORC survey, and the Gallup Unchurched American Survey. Each of these surveys included father's religious preference (when the respondent was growing up) and respondent's present religious preference. With these items nearly identical measures of inter-generational switching are obtained.
4. It was also necessary to use denominational clusters rather than actual denominations because surveys are usually not discriminating enough to distinguish between, say, Southern Baptists and American Baptists. This clustering acts to reduce differences between groups and should not alter any of our conclusions.

References

- Alston, Jon
1971 "Religious mobility and socio-economic status." *Sociological Analysis* 32: 140-48.
- Hadaway, C. Kirk
1978 "Denominational switching and membership growth: in search of a relationship." *Sociological Analysis* 39: 321-37.
- Hadaway, C. Kirk and Wade Clark Roof
1979 "Those who stay religious 'nones' and those who don't: a research note." *Journal for the Scientific Study of Religion* 18: 194-200.
- Johnson, Benton
1978 "Summary of some main trends affecting church growth and decline in the U.S.A." (Unpublished).
- Kelley, Dean
1977 *Why Conservative Churches Are Growing*. New York: Harper.
- Newport, Frank
1979 "The religious switcher in the United States." *American Sociological Review* 44: 528-52.
- Roof, Wade Clark and C. Kirk Hadaway
1977 "Shifts in religious preference—the mid-seventies." *Journal for the Scientific Study of Religion* 16: 409-12.
- 1979 "Denominational switching in the seventies: going beyond Stark and Glock." *Journal for the Scientific Study of Religion* (forthcoming).

CHURCH ATTENDANCE POLLS AND RELATED MATTERS

In 1978, 41 percent of adults 18 years of age or older said they attended church or synagogue in a typical week. This is the same percentage as in 1977, according to the Gallup Poll. The 1978 percentage was derived from five sample surveys taken during 1978, involving more than 7,500 adults 18 years of age or older, in more than 300 scientifically selected sampling locations.



Church and synagogue attendance reached an all time high of 49 percent in 1955 and again in 1958 and then declined slowly and steadily until it reached 40 percent during the period 1971-75. An increase to 42 percent was recorded in 1976, which declined to 41 percent in both 1977 and 1978.

Among the large amount of survey data on church attendance gathered by Gallup, we find that Catholics attend more regularly than Protestants (52 percent as compared with 40 percent); that women attend more frequently than men (45 percent to 36); that non-whites are better attenders than whites (43 percent to 40). People in the South and Midwest attend more frequently (44 percent) than those in the East (41) and West (30). The older a person is the more likely he or she is to attend church. Those 50 and older have an attendance rate of 48 percent; those 30 to 49, 42 percent; and those under 30, 29 percent.

INFLUENCE OF RELIGION ON AMERICAN LIFE

A somewhat larger percentage of Americans see religion decreasing its influence (48 percent) than increasing (37 percent) according to the latest survey of the Gallup Poll in 1978. This, however, is a more favorable situation than in 1970 when some 75 percent felt that religion was decreasing in influence.

PUBLIC CONFIDENCE IN ORGANIZED RELIGION

In terms of public confidence is ten key institutions in our society, however, the church or organized religion has consistently ranked highest over a six-year period. The 1978 data shows that 65 percent of the public expressed a "great deal" or "quite a lot" of confidence in the church or organized religion. Other institutions scored as follows: banks and banking—60 percent; military—54; public schools—53; newspapers—51; U.S. Supreme Court—45; television—38; organized labor—36; congress—34; and big business—32 percent.

IMPORTANCE OF RELIGIOUS BELIEFS

On the importance of religious beliefs, Gallup notes that "the vast majority of Americans continue to place a good deal of importance on their religious beliefs." Data indicate that 57 percent of a national sample said religious beliefs were "very important," and another 27 percent said "fairly important." Thus, 84 percent of Americans had positive attitudes toward religious beliefs, as opposed to only 15 percent who said that religious beliefs were "not too important" or "not at all important" to them.

When arranged into specific categories, however, Gallup observes that those saying religious beliefs are "very important" are found in certain groups in the public: women, non-whites, Southerners, older people, residents of smallest towns and rural areas, and those in the lower income and education brackets.

Least likely to say religious beliefs are very important are men, young people (under 30 years old), residents of the Northeast, far West, and largest cities (one million or more people), and those in the upper income and education categories.

VALUE OF NEW CONSTRUCTION OF RELIGIOUS BUILDINGS IN CURRENT AND 1972 DOLLARS (In Millions of Dollars)

Year	Current Dollars	1972 Dollars
1970	\$ 931	\$1,056
1971	813	859
1972	844	845
1973	814	754
1974	918	711
1975	867	627
1976	956	689
1977	1,046	708
1978	1,244	749

Source: U. S. Department of Commerce, Bureau of the Census, "Value of New Construction Put in Place," *Construction Reports*, April, 1979, Table 2, p. 4 and Table 3, p. 6 and U.S. Department of Commerce, *Construction Review*, Vol. 24, No. 8, December, 1978, p.3.

In constant dollar terms, estimates of the value of new church building continued to decline in the decade of the '70's but showed a slight upturn for the years 1976—1978. New construction of religious buildings reached its peak in the early 1960's and since then has declined steadily until the slight upturn which began in 1976. It is estimated that new religious construction was valued in real terms at two and one half times as much in 1962 as in 1978 and nearly one and one half times as much in 1970 as in 1978.

This general decline parallels the decline in the growth of church membership and birth rates and the rapid increase in building costs associated with the 1970's.

5. MAIN DEPOSITORIES OF CHURCH HISTORY MATERIAL AND SOURCES IN THE UNITED STATES

The directory which follows was recently updated and revised by the Rev. Aug. R. Suelflow, D.D., Director of the Concordia Historical Institute of the Lutheran Church—Missouri Synod. Dr. Suelflow also has served as chairman of the religious archives committee on the Society of American Archivists.

Many denominations have established central archival-manuscript depositories and, in addition, are dealing with regional, diocesan, synodical, or provincial subdivisions. Communions functioning through this type of structure especially are the Roman Catholic, Episcopal, Baptists, Lutheran, and Methodist.

Some denominations with headquarters in the United States also have churches in Canada. Historical material on Canadian sections of these denominations will occasionally be found at the various locations cited below. The reader is also referred to the section "Main Depositories of Church History Material in Canada," which follows.

Adventists:

- Adventual Library, Aurora College, Aurora, IL 60507 (Advent Christian Church)
- Dr. Linden J. Carter Library, Berkshire Christian College, Lenox, MA 01240
- Andrews University, Berrien Springs, MI 49104
- General Conference of Seventh-day Adventists, 6840 Eastern Ave. NW, Washington, DC 20012

Baptists

- American Baptist Historical Society (including Samuel Colgate Baptist Historical Collection), 1100 South Goodman St., Rochester, NY 14620
- Andover Newton Theological School (including Backus Historical Society), Newton Centre, MA 02159
- Bethel Seminary (Swedish Baptist material), 3949 Bethel Dr., St. Paul, MN 55112
- Historical Commission, Southern Baptist Convention, 127 9th Ave., N., Nashville TN 37234
- Seventh Day Baptist Historical Society, 510 Watchung Ave., P.O. Box 868, Plainfield, NJ 07061

Brethren in Christ Church:

- Archives of the Brethren in Christ Church, Messiah College, Grantham, PA 17027

Church of the Brethren:

- Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, IL 60521
- Historical Library, 1451 Dundee Ave., Elgin, IL 60120
- Juniata College, Huntingdon, PA 16652

Congregationalists:

- (See United Church of Christ)

Disciples:

- The Disciples of Christ Historical Society, 1101 Nineteenth Ave., S., Nashville, TN 37212
- Christian Theological Seminary, Indianapolis, IN 46208
- Lexington Theological Seminary, Lexington, KY 40508
- The Disciples Divinity House, University of Chicago, Chicago, IL 60637
- Texas Christian University, Fort Worth, TX 76219
- Culver-Stockton College, Canton, MO 63435

Episcopallians:

- National Council, Protestant Episcopal Church, 815 2nd Ave., New York, NY 10017
- Library and Archives of the Church Historical Society, 606 Rathervue Pl., Austin, TX 78767
- Berkeley Divinity School at Yale, New Haven, CT 06510
- General Theological Seminary, 175 Ninth Ave., New York, NY 10011

Evangelical United Brethren:

- (see United Methodist Church)

Evangelical Congregational Church:

- Historical Society of the Evangelical Congregational Church, 121 S. College St., Myerstown, PA 17067

Friends:

- Friends' Historical Library, Swarthmore College, Swarthmore, PA 19081
- Haverford College, Quaker Collection, Magill Library, Haverford, PA 19041

Jewish:

- American Jewish Archives, 3101 Clifton Ave., Cincinnati, OH 45220
- Yiddish Scientific Institute—YIVO, 1048 Fifth Ave., New York, NY 10028
- American Jewish Historical Society, 2 Thornton Rd., Waltham, MA 02154

Latter Day Saints:

- Historian's Office, Church Archives, Historical Department, 50 East North Temple St., Salt Lake City, UT 84150
- The Genealogical Society, 50 E. North Temple, Salt Lake City, UT 84150

Lutherans:

- Concordia Historical Institute, Dept. of Archives and History, The Lutheran Church—Missouri Synod, Historical Library, Archives and Museum on Lutheranism, 801 De Mun Ave., St. Louis, MO 63105
- Archives of American Lutheran Church, Wartburg Theological Seminary, 333 Wartburg Place, Dubuque, IA 52001
- Archives of the Lutheran Church in America, Lutheran School of Theology at Chicago, 1100 East 55th St., Chicago, IL 60615
- Luther College, Decorah, IA 52101
- Lutheran Archives Center at Philadelphia, 7301 Germantown Ave., Philadelphia, PA 19119
- Lutheran Theological Seminary, Gettysburg, PA 17325
- Concordia Theological Seminary, St. Louis, MO 63105
- Finnish-American Historical Archives, Hancock, MI 49930
- St. Olaf College (Norwegian), Northfield, MN 55057
- Archives of Cooperative Lutheranism, Library of the Lutheran Council in the U.S.A., 315 Park Ave. S., New York, NY 10010
- Lutheran Theological Southern Seminary, 4201 N. Main St., Columbia, SC 29203

Mennonites:

- Bethel College, Historical Library, N. Newton, KS 67117
- The Archives of the Mennonite Church, 1700 South Main, Goshen, IN 46526
- Menno Simons Historical Library and Archives, Eastern Mennonite College, Harrisonburg, VA 22801
- Mennonite Historical Library, Bluffton College, Bluffton, OH 45817

Methodists:

- Commission on Archives and History of the United Methodist Church, Box 488, Lake Junaluska, NC 28745

STATISTICAL AND HISTORICAL SECTION

- Archives of De Pauw University and Indiana Methodism, Greencastle, IN 46135
 Drew Theological Seminary, Madison, NJ 07940
 Garrett Biblical Institute, Evanston, IL 60201
 Duke University, Durham, NC 27706
 United Methodist Publishing House Library, 201 Eighth Ave. S., Nashville, TN 37202
 New England Methodist Historical Society Library, Boston University, School of Theology, 745 Commonwealth Ave., Boston, MA 02215
 Emory University Library, Atlanta, GA 30322
 Perkins School of Theology, Bridwell Library, Southern Methodist University, Dallas, TX 75222
 The Upper Room Library and Museum, 1908 Grand Ave., Nashville, TN 37203
 World Methodist Council material: The World Methodist Building, Lake Junaluska, NC 28745
 Historical Society, 1810 Harvard Bldg., Dayton, OH 45406 (E.U.B.)
- Moravians:**
 The Archives of the Moravian Church, 1228 Main St., Bethlehem, PA 18018
 Moravian Archives, Southern Province of the Moravian Church, Drawer M., Salem Station, Winston-Salem, NC 27108
- Pentecostals:**
 Oral Roberts University Library, 7777 South Lewis, Tulsa, OK 74105
- Presbyterians:**
 Presbyterian Historical Society and Department of History, United Presbyterian Church in the U.S.A., 425 Lombard St., Philadelphia, PA 19147
 Historical Foundation Montreat, NC 28757
 Princeton Theological Seminary, Speer Library, Princeton, NJ 08540
 McCormack Theological Seminary, 800 West Belden Ave., Chicago, IL 60614
- Reformed:**
 Calvin College, Grand Rapids, MI 49056 (Christian Reformed)
 Commission on History, Reformed Church in America, New Brunswick Theological Seminary, New Brunswick, NJ 08901
 Evangelical and Reformed Historical Society, Lancaster Theological Seminary, Lancaster, PA 17603. (Reformed in the U.S., Evangelical and Reformed)
- Roman Catholics:**
 Archives of the American Catholic Historical Society of Philadelphia, St. Charles Borromeo Seminary, Overbrook, Philadelphia, PA 19151
- Department of Archives and Manuscripts, Catholic University of America, Washington, DC 20017
 University of Notre Dame Archives, Box 513, Notre Dame, IN 46556
 St. Mary's Sem. & Univ., Roland Park, Baltimore, MD 21210
 Georgetown University, Washington, DC 20007
 St. Louis University, St. Louis, MO 63103
- Salvation Army:**
 The Salvation Army (Eastern Territory), 120 W. 14th St., New York, NY 10011
- Schwenkfelder:**
 Schwenkfelder Library, Seminary Ave., Pennsburg, PA 18073
- Shakers:**
 Western Reserve Historical Society, Cleveland, OH 44106
 Ohio Historical Society, Division of Archives & Manuscripts, Columbus, OH 43211
- Swendenborgian:**
 Academy of the New Church Library, Bryn Athyn, PA 19009
- Unitarians and Universalists:**
 Harvard Divinity School Library, 45 Francis Ave., Cambridge, MA 02138
 Rhode Island Historical Society, Providence, RI
 Meadville Theological School, 5701 S. Woodlawn Ave., Chicago, IL 60637
 Archives of the Unitarian-Universalist Association, 25 Beacon St., Boston, MA 02108
- The United Church of Christ:**
 Archives of the United Church of Christ, 555 W. James St., Lancaster, PA 17603
 Congregational Library, 14 Beacon St., Boston, MA 02108
 Chicago Theological Seminary, 5757 University Ave., Chicago, IL 60637
 Divinity Library, and University Library, Yale University, New Haven, CT 06520
 Library of Hartford Theological Seminary, Hartford, CT 06105
 Harvard Divinity School Library, Cambridge, MA 02138
 Eden Archives, 475 E. Lockwood Ave., Webster Groves, MO 63119. (Evangelical and Reformed)

STANDARD GUIDES TO CHURCH ARCHIVES

- William Henry Allison, *Inventory of Unpublished Material for American Religious History in Protestant Church Archives and other Depositories* (Washington, D. C., Carnegie Institution of Washington, 1910, 254 pp.).
- John Graves Barrow, *A Bibliography of Bibliographies in Religion* (Ann Arbor, Mich., 1955), pp. 185-198.
- Edmund L. Binsfield, "Church Archives in the United States and Canada: a Bibliography," in *American Archivist*, V. 21, No. 3 (July 1958) pp. 311-332, 219 entries.
- Nelson R. Burr, "Sources for the Study of American Church History in the Library of Congress," 1953. 13 pp. Reprinted from *Church History*, Vol. XXII, No. 3 (Sept. 1953).
- Church Records Symposium, *American Archivist*, Vol. 24, October 1961, pp. 387-456.
- Mable Deutrich, "Supplement to Church Archives in the United States and Canada, a Bibliography," Washington, DC: 1964.
- E. Kay Kirkham, *A Survey of American Church Records, for the Period Before The Civil War, East of the Mississippi River* (Salt Lake City, 1959-60, 2 vols.). Includes the depositories and bibliographies.
- Peter G. Mode, *Source Book and Bibliographical Guide for American Church History* (Menasha, Wisc., George Banta Publishing Co., 1921, 735 pp.).
- Society of American Archivists, *American Archivist*, 1936/37 (continuing). Has articles on church records and depositories.

STATISTICAL AND HISTORICAL SECTION

Aug. R. Suelflow, *A Preliminary Guide to Church Records Repositories*, Society of American Archivists, Church Archives Committee, 1969. Lists more than 500 historical-archival depositories with denominational and religious history in America.

United States, Library of Congress, Division of Manuscripts, *Manuscripts in Public and Private Collections in the United States* (Washington, D.C., 1924).

U. S. Library of Congress, Washington, D. C.: *The National Union Catalog of Manuscript Collections*, A59—16 v. is see below. Based on reports from American repositories of manuscripts.

Vol. 1, 1959—reports 1959-61 with index, 1959-61
Vol. 2, 1962—2 parts, with cumulative index 1959-62
Vol. 3, 1963—1964, new index
Vol. 4, 1965—cumulative index for 1963-65
Vol. 5, 1966—with index from 1963-1966
Vol. 6, 1967—with index for 1967
Vol. 7, 1968—with index for 1967-68
Vol. 8, 1969—with index for 1967-69

Vol. 9, 1970—with index for 1970
Vol. 10, 1971—with index for 1970-71
Vol. 11, 1972—with index for 1970-72
Vol. 12, 1973-74—with index for 1970-74
Vol. 13, 1975—reports
Vol. 14, 1975—index
Vol. 15, 1976—reports
Vol. 16, 1975-76—index

Contains many entries for collections of church archives. This series is continuing. Extremely valuable collection. Researchers must consult the cumulative indexes.

Notes

The Libraries of the University of Chicago, Chicago; Union Theological Seminary, New York; and Yale Divinity School, New Haven, have large collections.

The Archives of the National Council of the Churches of Christ in the U.S.A., and predecessor agencies, have been transferred to the Presbyterian Historical Society, 425 Lombard St., Philadelphia, PA 19147

The Missionary Research Library, 3041 Broadway, New York, NY 10027, has a large collection of interdenominational material.

The Library of the American Bible Society, Broadway at 61st St., New York, NY 10023, has material on the history of transmission of the Bible text, Bible translation, etc.

Zion Research Library, Boston University, 771 Commonwealth Ave., Boston, MA 02215 has a noteworthy archival collection.

"Specialized Research Libraries in Missions" are described by Frank W. Price in *Library Trends*, Oct, 1960, V. 9, No 2, University of Illinois Graduate School of Library Science, Urbana, IL 61801.

MAIN DEPOSITORIES OF CHURCH HISTORY MATERIAL IN CANADA

The list of depositories of church history material which follows was reviewed recently by the Rev. C. Glenn Lucas, Archivist-historian of the United Church of Canada, to whom the editor is grateful.

A few small Canadian religious bodies have headquarters in the United States, and therefore the reader is advised to consult "Main Depositories of Church History Material and Sources in the United States," which immediately precedes this section for possible sources of information on Canadian religious groups.

Anglican:

General Synod Archives, 600 Jarvis St., Toronto, Ontario M4Y 2J6. Archivist: —. Also Diocesan Archives.

Baptists:

Canadian Baptist Archives, McMaster Divinity College, Hamilton, Ontario L8S 4K1.

Evangelical Baptist Historical Library, 74 Sheppard Ave., W. Willowdale, Ontario M2N 1M3

Baptist Historical Collection, Acadia University, Wolfville, Nova Scotia B0P 1X0

Congregational:

Congregational Christian Church Collection, Victoria College, Toronto, Ontario M5S 2C4

Disciples of Christ:

Canadian Disciples Archives, 39 Arkell Rd., R.R. 2, Guelph, Ontario N1H 6H8. Archivist: James A. Whitehead

Reuben Butchart Collection, Victoria, College, Toronto, Ontario M5S 2C4

Jewish:

Jewish Historical Society of Western Canada, Ste. 403,

322 Donald St., Winnipeg, Manitoba R3B 2H3. Archivist: L. Hershfield

Canadian Jewish Congress (Central Region) Archives, 150 Beverley St., Toronto, Ontario M5T 1Y6. Archivist: Stephen A. Speisman

Lutheran:

Lutheran Council in Canada, 500-365 Hargrave St., Winnipeg, Manitoba R3B 2K3. Archivist: Rev. N. J. Threinen

Evangelical Lutheran Church in Canada, 247—1st Ave., N., Saskatoon, Saskatchewan S7K 4H5. Archivist: Dr. G. O. Evenson.

Lutheran Church—Canada, Ontario District, 149 Queen St., S., Kitchener, Ontario N2G 1W2. Archivist: Rev. W. W. Wentzlaff; Manitoba-Saskatchewan District, 1927 Grant Dr., Regina, Saskatchewan, S4S 4V6. Archivist: Rev. P. G. Becker; Alberta-British Columbia District, 205-10645 Jasper Ave., Edmonton, Alberta T5J 1Z8. Archivist: Rev. N. J. Threinen.

Lutheran Church in America, Eastern Canada Synod Archives, Wilfred Laurier University, Waterloo, Ontario N2L 3C5. Archivist: Rev. E. R. W. Schultz; Central Canada Synod Archives, Lutheran Theological Seminary, 114 Seminary Cres., Saskatoon, Saskatchewan S7N 0X3. Archivist: Mr. D. K. Hande;

STATISTICAL AND HISTORICAL SECTION

Western Canada Synod, 9901—107 St., Edmonton, Alberta T5K 1G4. Archivist: Dr. W. H. Freitag.

Mennonites:

Conrad Grebel College, Archives Centre, Waterloo, Ontario N2L 3G6. Archivist: Sam Steiner
Mennonite Brethren Bible College, Center for Mennonite Brethren Studies in Canada, 77 Henderson Hwy., Winnipeg, Manitoba R2L 1L1, Archivist: Herbert Giesbrecht
Canadian Mennonite Bible College. Archives of the General Conference of Mennonites (Church), 600 Shaftesbury Blvd., Winnipeg, Manitoba R3P 0M4. Archivist: Lawrence Klippenstein

Free Methodist:

Mr. John Seigsworth, Chmn., Historical Committee, 300 Humber Ave., Oshawa, Ontario L1J 2T2

Pentecostal:

The Pentecostal Assemblies of Canada, 10 Overlea Blvd., Toronto, Ontario M4H 1A5.

Presbyterian:

Presbyterian Archives, Knox College, University of Toronto, Toronto, Ontario M5S 2E6. Archivist: Dr. John Meir

Roman Catholic:

Centre for Canadian Catholic Church History, St. Paul's College, University of Ottawa, Ottawa, Ontario. (Also: Archdiocesan archives in Montreal, Quebec City, Halifax, Ottawa, St. Boniface, Manitoba, and Vancouver)

United Church of Canada:

Central Archives, Victoria University, Toronto, Ontario M5S 2C4. Archivist-Historian: Rev. G. Glenn Lucas. Also Regional Conference Archives.

A GUIDE TO CANADIAN CHURCH ARCHIVES

Edmund L. Binsfield, "Church Archives in the United States and Canada. A Bibliography," in *American Archivist*, V. 21, No. 3 (July 1958), pp. 311-332, 219 entries.

IV: INDEX

ADRIS (Association for the Development of Religious Information Systems), 209

Adult Education Association for the U.S.A., 209

Advent Christian Church, 22

Adventist Bodies (U.S.)

Advent Christian Church, 22

Church of God General Conference (Oregon, Ill.), 41

Primitive Advent Christian Church, 76

Seventh-day Adventists, 88

African Methodist Episcopal Church, 22

African Methodist Episcopal Church in Canada, 133

African Methodist Episcopal Zion Church, 23

African Orthodox Church, The, 24

Agencies, Service (Canada), 213-15

Agencies, Service (U.S.), 209-12

Albanian Orthodox Archdiocese in America, 24

Albanian Orthodox Diocese of America, 24

Alcohol and Drug Concerns, 213

Alcoholics Anonymous, 213

Amana Church Society, 24

American Academy of Political and Social Science, The, 209

American Association of Bible Colleges, 209

American Association of Retired Persons, 209

American Baptist Association, 24

American Baptist Churches in the U.S.A., 25

American Bible Society, 7

American Carpatho-Russian Orthodox Greek Catholic Church, The, 26

American Catholic Church, Archdiocese of New York, The, 27

American Catholic Church (Syro-Antiochian), The, 27

American Civil Liberties Union, 209

American Council on Alcohol Problems, 209

American Ethical Union, 53

American Evangelical Christian Churches, 27

American Farm Bureau Federation, 209

American Federation of Labor, 209

American Friends Service Committee, Inc., 209

American Library Association, 209

American Lutheran Church, The, 27

American Medical Association, 209

American Protestant Hospital Association, 209

American Public Health Association, 209

American Public Welfare Association, 209

American Red Cross, The, 209

American Rescue Workers, 27

American Tract Society, 8

Americans United for Separation of Church and State, 209

Anglican Church of Canada, The, 110

Anglican Consultative Council, 146

Anglican Orthodox Church, The, 28

Antiochian Orthodox Christian Archdiocese of North America, The, 28

Antiochian Orthodox Christian Archdiocese of North America, The (Canada), 111

Apostolic Christian Church (Nazarean), 28

Apostolic Christian Church (Nazarean) Canada, 111

Apostolic Christian Churches of America, 28

Apostolic Church in Canada, The, 111

Apostolic Church of Pentecost of Canada, 111

Apostolic Faith, The, 28

Apostolic Lutheran Church of America, 28

Apostolic Overcoming Holy Church of God, 29

Armenian Apostolic Church of America, 29

Armenian Church of America, Diocese of the (including Diocese of California), 29

Armenian Church of North America, Diocese of Canada, 111

Armenian Evangelical Church (Canada), 112

Assemblies of God, 30

Associate Reformed Presbyterian Church (General Synod), 31

Associated Church Press, The, 8

Associated Gospel Churches, The, 8

Associated Gospel Churches (Canada), 112

Association for Clinical Pastoral Education, 209

Association for the Advancement of Christian Scholarship, 213

Association of Canadian Bible Colleges, The, 213

Association of Free Lutheran Congregations, The, 56

Association of Jewish Chaplains of the Armed Forces, 209

Association of Regional Religious Communicators, 209

Association of Regular Baptist Churches (Canada), 112

Association of Statisticians of American Religious Bodies, 8